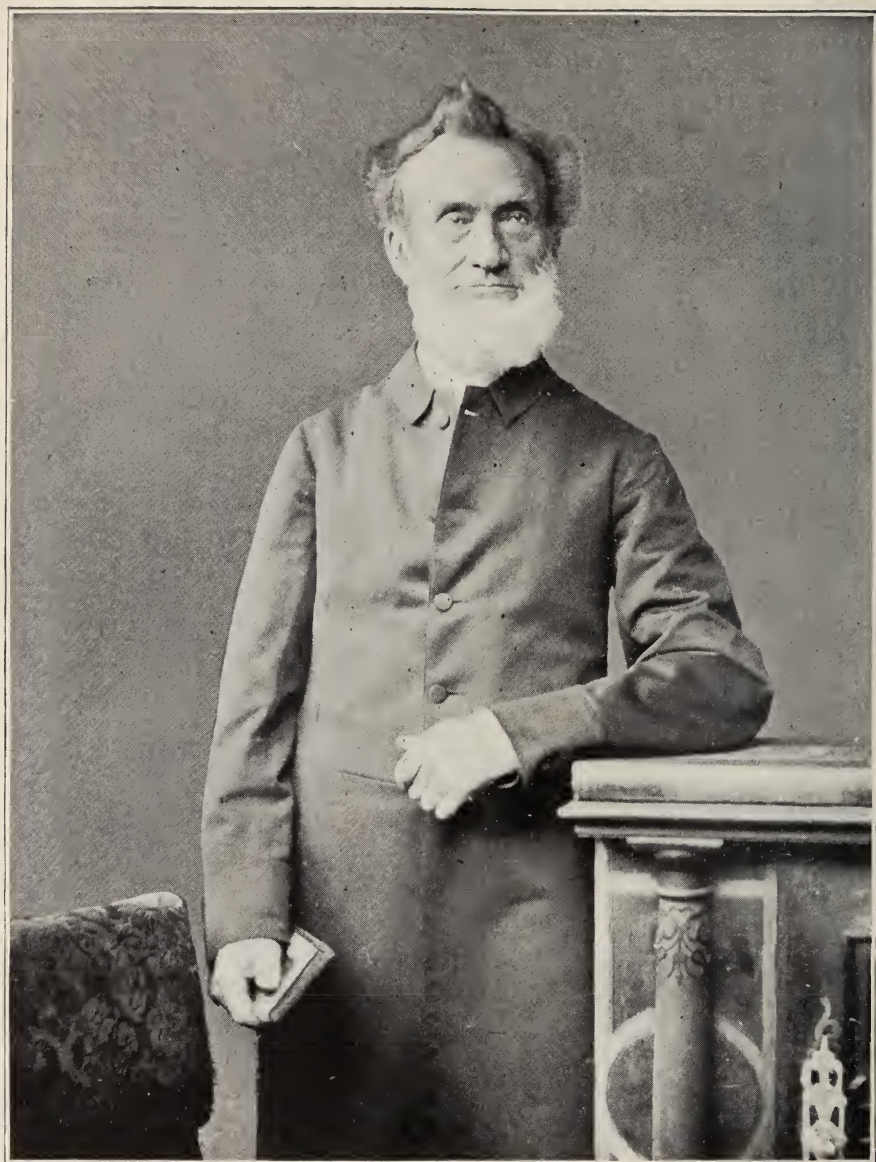


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George Mueller

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GEORGE MÜLLER, PATRIARCH AND PROPHET OF BRISTOL.

BY THE EDITOR-IN-CHIEF.

Probably Bristol itself has never seen such an imposing sight or heard such an impressive address as when the venerable patriarch, George Müller, now in his ninety-first year, with eye undimmed and natural force unabated, stood forth, on the evening of March 25th, before an audience that packed even the aisles of the Young Men's Christian Association Hall, and for fifty minutes held the vast throng enthralled by the matchless story of the Lord's dealings with His servant in answer to believing prayer. After thirty years, during which I have been attending great missionary convocations and hearing great missionary advocates on occasions of absorbing interest, I can deliberately say that, for simple, unpretending eloquence—the eloquence of experience extending through seventy years of daily walk with God—that address far surpassed any I have ever heard, as also for awe-inspiring and faith-incentive power.

The whole occasion and surroundings were unique. It was the closing evening of my so-called "mission" in Bristol, and the services of four days, during which such themes as the authority, inspiration, and infallibility of the Holy Scriptures, the personality and power of the Holy Spirit, the secrets of victory over sin, etc., consecutively treated, had prepared the way for the consideration of Christian missions. It was by my own invitation that Mr. Müller spoke—in fact, somewhat reluctantly, as he shrank from occupying time which he thought belonged to me as a stranger visiting the city. But I was desirous of impressing most emphatically upon my hearers the *Divine aspect* of missionary work, as an enterprise of God, rather than a mere scheme of church activity and philanthropy; and hence dependent for its success mainly upon the *believing prayer* that puts and keeps man into contact with God, and makes him a true co-worker with Him. For years the conviction has been growing that here lies the secret at once of all past failure and of all future success: we have not used the power which lies in the prayer of faith, and God is challenging us to put Him to proof in the faithful and believing use of our privilege of ask-

ing in Jesus' name. To accentuate and emphasize this thought as it should be done, I knew of but one man living who was in a sense without a peer, and that was my beloved friend and father in God, George Müller.

And he "filled the place." Erect, strong, childlike in manner, Saxon in simplicity, mighty in faith and humble in spirit, giving all glory to God, with a loud voice and clear articulation, so that every one might hear, he gave his testimony to the living, present, prayer-hearing God. The address cannot be reproduced, even had it been most accurately reported. George Müller's face and form and voice and manner, and the *authority* of a seventy years' daily experimental proving of God's promises, no printed page can supply. There is a certain *evasiveness* about such a personal presence that is subtle, and refuses to be overcome by man's mechanical devices like the ethereal perfume of a flower, the aroma of the most delicate natural products. But those who heard that master address will never forget it, not because it was George Müller's speech, but because in it and back of it the God of prayer was speaking. There was the majesty of Sinai and the melting tenderness of Calvary combined; it sounded like the utterance of some old prophet of God who had outlived his generation.

If we cannot reproduce the scene, perhaps we may give a few of the bald facts, without the radiant atmosphere which lent them its holy charm.

Mr. Müller told us briefly of his conversion in 1825, at the age of twenty, when he turned from all the seductive worldly pleasures of the card-table, the dance, the billiard-table, etc., to find his portion in God; and how, in 1829, four years later, he made an unreserved surrender of himself to God, henceforth to have Him "all in all;" giving up the love of the world, the love of money, the love of fame, the love of pleasure, the love of applause, for the love of God. At once he felt in himself the desire and yearning to go to a foreign land as a missionary, and particularly to India. Five times in succession he offered himself to God for this service; but for some reason not then apparent, God did not accept him for this form and field of activity, much to his disappointment and surprise. He did permit him, however, in various ways at once to become a *helper to others* who did go forth, and even to the extent of assisting more than one hundred men to enter the foreign field by aiding them pecuniarily as well as in other ways.

Afterward, from the Church he has gathered, and to which he has so long ministered, *sixty* persons have been sent to the various parts of the mission field. Again, he has been permitted by prayer and faith, in these later years, to assist hundreds of other missionaries both to get to their chosen spheres and to help them in their active service.

Still more marvelously God has permitted George Müller himself to go forth on mission tours, to forty-two different countries, to preach and teach and testify, into all parts of Europe except Spain, Portugal, Sweden, and Norway; three times in the principal centers of population in America;

twice in the main cities and towns of Canada ; twice in India ; in the Straits of Malacca, in China, Japan, New South Wales, Victoria, Australia, Tasmania, and New Zealand. For seventeen years of his later life he, with his beloved and now departed wife, moved about in this manner, traveling in all over two hundred thousand miles. He was able to speak in three languages—English, French, and German—and in other tongues through an interpreter. What abundant and marvelous opportunities God has thus given to him who in youth wondered that he was not accepted as a missionary to foreign lands ! In Russia for eleven weeks he was in the princess' palace, speaking in immense drawing-rooms to the highest dignitaries and estates of the realm ; and thus among the highest and lowest alike he gave his witness to a prayer-hearing God, showing how God delights to use those who are surrendered entirely to His will, and ready to be only *instruments* that all glory may be His.

At this point of his great address Mr. Müller tarried to emphasize prayer as the one great weapon for carrying on God's war against the powers of evil ; urging on his hearers, first, that only God can *qualify* or *select and send forth* men and women for such missionary service. Hence, the command in Matt. 9 : 38, "PRAY ye therefore the Lord of the harvest, that *He* would send forth laborers into His harvest." Secondly, he urged believing prayer as the only source of confidence for *blessing on their work*. In answer to united and believing supplication that God would abundantly own their labors, in the salvation, sanctification, and edification of souls, Divine blessing may be surely expected ; and, thirdly, prayer must *command supplies* for all needful temporalities. Ten times, yes, twenty and even fifty times as much wealth lies at the disposal of God's people as they have ever yet consecrated and utilized ; and if they are to show greater liberality, God must move His people in answer to prayer, to completely surrender themselves and their property at His call.

Then this venerable founder of the orphanages in Bristol resumed his powerful argument, drawn from personal experience of God's dealing, and the audience was again electrified by the magnificent testimony to a prayer-hearing God. He gave a summary of the results of his life work. The sum total of money received and expended by him has been 1,394,800 pounds sterling, or about \$6,974,000 ; and, as he emphatically added, all received from God in answer to prayer, without in a single case directly or indirectly asking any man for a penny. Mr. Müller solemnly challenged any one in the audience or elsewhere to show any case in which he had sought pecuniary help, even in the greatest difficulties, from man, it being his distinctive purpose to demonstrate to an unbelieving world and a half-believing church that God may be depended upon for supplies in answer to prayer.

As to the way in which this immense sum of money has been expended, Mr. Müller said :

1. Aside entirely from the orphanage work, there have been established

schools for 123,000 pupils in various countries—Great Britain, Europe, Asia, etc.—and through the schools many thousands have been converted unto God.

2. The work of the wide circulation of the Scriptures in many different languages has been carried on. For example, as soon as Spain and Italy were opened to the Bible, he entered these countries at once with the Word of God. Up to this time there have been distributed 275,000 Bibles, 1,426,500 New Testaments, 218,000 portions of the Bible, such as Gospels, etc., and 21,000 copies of the Psalms.

3. Upon direct missionary labors, in various lands, 255,000 pounds sterling (\$1,275,000) have been expended, giving partial or complete support to hundreds of missionaries. Thus, during fifty-five years, he has been enabled, in answer to prayer, to give help to hundreds of His servants who have been, in God's hands, instrumental in the conversion of at least 20,000 persons in heathen and Moslem communities.

4. Tracts, pamphlets, books, and various kinds of Christian literature have been scattered in various lands and languages, to the number of 106,500,000 ! And who shall measure the blessing thus reaped as the harvest of such wide seed-sowing ! Letters come to the orphanage day after day, sometimes five and ten at a time, communicating knowledge of the wonderful way in which God has owned the dissemination of Christian literature in widely scattered fields of labor.

5. Then comes, last but not least, the *orphan work*. Five massive buildings have been erected on Ashley Down, at a cost of £115,000, or some \$575,000, for building, fitting, and furnishing. These buildings have a total of 500 rooms, and can accommodate 2050 orphans and 112 teachers and helpers. The average sum expended yearly in support of these orphans is £26,000, or \$130,000.

All this colossal work, the like of which no one man in our generation has ever wrought, is all to be traced to *believing prayer*. Here is the unique spectacle of a solitary man, himself entirely without money, poor to this day so far as independent means are concerned, undertaking, in simple reliance on the promises of a prayer-hearing God, to support hundreds of missionaries, distribute millions of Bibles and other books and tracts, build five huge orphan houses and support 2000 orphans, himself traveling over forty-two countries, from the rising to the setting sun, and in all of these lands preaching the Gospel and bearing his witness to the faithfulness of God, and yet he has never had any property in lands or money in banks, wherewith to meet these immense daily costs. Thousands of times he has not had enough in hand to provide one day's meals, or even the *next meal* ; and has had prayer-meetings between breakfast and dinner, or between supper and breakfast, to ask supplies for the immediate need ; and yet in fifty-five years he has never known one instance in which the prayer has not been answered and the need met, tho sometimes literally only from meal to meal, with no adequate surplus for the next ! And let it

be noted that Mr. Müller, in order not to weaken his testimony to a prayer-hearing God, has enjoined on all his helpers never to make known the exigencies of the work to any one outside the institution, but to unite with him in spreading all such wants before God alone; and lest his annual reports might be thought to be indirect appeals, for some three years no report was published, and yet the supplies continued to come with as little interruption and in as great abundance as before.

All this and more was said to that throng in Bristol, not only without self-glorifying or vain boasting, but with the repeated and humbling affirmation that it was with the overwhelming consciousness of weakness and unworthiness, simply and only to show that God is a faithful God; and that every believer who wholly surrenders himself to Him and depends on believing prayer, may know God for himself, as the unchanging friend and helper of every suppliant soul, and equal to every crisis of need.

Interviews with Mr. George Müller were accorded me during every day of my stay in Bristol, and are cherished by me as among the most precious memories of my life. It is not once in a century that the world has a chance to enter upon its annals the story of a life such as that of the great patriarch of Bristol, and I wished to avail myself of what might be my last opportunity of such converse.

George Müller was born on September 27th, 1805, and is consequently, as has been noticed, in his ninety-first year. He is hale and hearty, quite erect, in good state of preservation, and said to me, as I renewed the precious acquaintance and friendship of eighteen years, in this series of interviews, that he was never better in health or more able to endure the strain of daily work than now. He may be found, day after day, in his office in "No. 3" of the great orphanages on Ashley Down, and his hair is not more gray than that of many a man of fifty, while his eye is bright, and his vigor even greater than it was sixty years ago; and the same serenity of God is on his face as of old—in fact, his dear face and form both wear an aspect of habitual repose, so long has he known the perfect peace of God.

Here is a man—let me repeat it for emphasis—who for sixty years has been living by faith and prayer, and has had under his care thousands on thousands of orphans, without often knowing where the next meal was coming from, or rather *always knowing where it was to come from*, and so having no care beyond the care which prayer at once carries up to God and leaves at His feet, to be borne by Him, that we ourselves may carry no burdens.

Two of his long-associated co-workers were asked in substance the following question: "You have seen Mr. Müller in all circumstances; when there was plenty of money in the bank and plenty of food in the larder; have you noticed any difference in his composure and calmness of spirit at these different times?" One of these intimate co-workers responded, "Not the slightest difference;" the other replied, "If possi-

ble, his composure seems rather the *greater* when all supplies of money and of food are exhausted." Then followed another question, "How do you account for this? Any father would feel natural and unavoidable solicitude if his entire supplies for his children were exhausted; how much more the father of 2,000 orphans?" Then came another answer, never to be forgotten: "The only way I can account for this is Mr. Müller's own philosophy of holy living, which is that the *beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.*"

What a solution is contained in this pregnant saying for all our doubts and difficulties! We treat the living God as *dead*; as one who *was*, but *is* not, who wrought wonders of old, but has "forgotten to be gracious," or "in anger shut up His tender mercies." Would that we might come to the conclusion of the Psalmist (Psa. 77: 10): "This is my infirmity: but I will remember the years of the right hand of the Most High." It was my privilege to hear this holy man of God expound that Psalm at Bethesda Chapel on the morning of March 22d, and that exposition will henceforth be inseparable in my mind from the interviews that followed it, and the great testimony borne in the memorable public meeting of March 25th. He showed, with marvelous insight into the meaning of the Word, how the first half of the psalm down to the tenth verse is the experience of a suffering soul that in unbelief refuses to be comforted even by the promises of God, whose spirit is in rebellion against God, so that the thought of God is not a comfort, but rather a burden, and the spirit complains, is agitated instead of peaceful, so that sleep departs and trouble deepens. Then, at the "Selah," which at the end of the ninth verse bids us "*Pause and consider,*" and which marks the turning-point of the Psalm, he confesses, "This is my infirmity;" in other words, *I have been a fool!* From this point on, comfort comes. God's wondrous doings in the past are recalled, His unchanging and unchangeable fidelity to promise, and new courage takes the place of despondency. He who brought His people *out* of Egypt can bring them *into* the Land of Promise, their true inheritance.

What new power would enter into all our mission enterprises could we but come to this same mind! We have been fools to doubt and distrust the God who is able to do exceeding abundantly above all we ask or think; and are slow to remember that, from the time of Christ's resurrection, God's *unit of measurement*, as to what He can do for us, is this: "According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

Mr. Müller's confidence in prayer is boundless, yet childlike in simplicity. He gave this fact shortly since, to his co-workers, as a tonic to their faith. "I have," said he, "only yesterday afternoon received the answer to a prayer daily offered unto God for twenty-five years." And he added in conversation with me, "I have been daily praying to God for fifty-two years for the conversion of two men; and I have no doubt

they will both turn to God, for God has laid on my heart, and permitted and enabled me daily for over half a century, to bear before Him in faith in the name of Jesus this request, and now I often praise Him in advance for what He is *going* to do in answer to my prayers."

Bristol will henceforth be forever associated with these three precious reminiscences : that simple exposition of the seventy-seventh Psalm in Bethesda Chapel on Sunday morning, March 22d ; the blessed personal interviews with Mr. Müller and his beloved son-in-law, James Wright, after that sermon, and at the orphanage on the three days following, and finally that great word of witness before a vast throng on the evening of March 25th.

The least that I could do—and, alas ! the most also—for the readers of the REVIEW was to reproduce as far as possible the main features of this personal experience, with the grand salient points of Mr. Müller's testimony, in the hope that God will deign to use this humble effort to impress His people, wherever these pages may be read, that the *one grand key to all the problems of world-wide missions is an alliance by faith and obedience and believing prayer with the God whose work it is to evangelize and redeem this world through the instrumentality of his believing people.*

Let prayer be offered as it should be, on the part of a peculiar people zealous of good works, in Jesus' name, and in the spirit of undoubting faith, and every result will follow that is essential to the speedy and glorious accomplishment of the work. God will thrust forth laborers, open the doors of access and of faith to the nations, open the hearts of His people to give money, and will visit with showers of blessing both the fields abroad which we till, and the churches at home which send the workmen and bring in the tithes.

THE GOSPEL IN SPAIN.

BY REV. WILLIAM H. GULICK, SAN SEBASTIAN, SPAIN.

It is not infrequently asked : " What need is there for sending evangelical missionaries to Spain ? " Does not the following simple reply sufficiently answer the question ?

It is the inalienable right of every man to own a copy of the Bible and to have the liberty to read it for himself. Every community in which the Bible is not within the easy reach of every man, or where the " Word of God is bound " is a true missionary field to which the Christian missionary may not only go with propriety, but to which, from the evangelical standpoint, it is his duty to go to make known the truth. The question to be asked, therefore, is : " Are the masses in Spain allowed by their religious teachers to freely read and study for themselves the Word of God ? " If they are, I would say : " Let the missionary go elsewhere ; let him spend

his money and life in taking the Bible and in explaining its message and in teaching its doctrines to people who do not have it."

We who have the Bible in our hands are aware that the Apostle Paul intended to visit Spain, and, so far as anything to the contrary is known, he did so ; and we can imagine the Gospel that he must have preached ! Spanish Roman Catholic tradition, however, entirely ignores Paul's proposed journey to Spain, and it affirms that Saint James was the first apostle to visit Spain—*Santiago*—who in sculptures and in paintings innumerable is represented as mounted on his white horse, and, with a lance in hand, prancing over the heads of the hapless Moors. That which interests us now, however, is not whether Paul, or James, or any other apostle or disciple in particular was the first to preach the Gospel in Spain, but, rather, whether " the glorious Gospel," which either the one or the other of the apostolic band must have preached, is the Christianity of the Spanish Church of to-day. Does the " Word of the Lord have free course" in Spain of to-day ?

A few facts taken from a multitude that might be cited will give us the answer to that question.

The archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible ; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would " have to send for it to Barcelona," all across the peninsula !

In the city of Zaragoza, on one occasion, one of the canons of the cathedral of La Virgen del Pilar, now and for many years one of the most popular shrines in Spain, took upon himself the mission of winning back to the Church of Rome a class of bright young men, members of our Evangelical Church. All testified to his trained skill as a controversialist, and to his gentle ways and winning manners both in conversation and in debate. Once and again some of these young men—after he had met them in their own hall—accepted the invitation to visit him in his private apartments, where they still further discussed, among others, the questions of justification by faith, Christ as our only mediator, and prayer—our young men ever appealing to the Bibles that they carried in their pockets. This rather piqued our good canon, and it forced him, much against his will, to refer to his Bible, which they insisted he should do. And here was his weak point. He knew that he did not know even his own Roman Catholic Bible. Once he confusedly sought a familiar New Testament passage in the Old Testament, among the books of which he floundered painfully until the Protestant boys came to his rescue. That was the end of his mission. But not long after this episode he was elevated to a bishopric, and it was no secret that it was in reward for his active efforts to reclaim the Protestants that infest that district.

If the bishops show such ignorance of the Word of God, it is not to be wondered at that the parish or village priest should be found at a still lower level. A missionary was talking with one of these when the question of the worship of images came up. Allusion was made to the Second Commandment; and when he quoted the words, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, . . ." the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or that they suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the Church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible. So a copy of the Bible sanctioned by his Church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intensest feeling exclaimed: "God made a mistake when He put that in the Bible!" Poor man! he could not believe that his Church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! "And if the blind lead the blind, both shall fall into the ditch."

The Roman Catholic Church in Spain is not merely ignorant of the Bible—of their own Bible for that matter—and indifferent as to its circulation, it is actively and bitterly hostile to it. Pages could be filled with accounts of the indignities and abuses that evangelists and colporteurs are continually suffering who are engaged in this work.

It is not very long ago, and under a much more liberal government than that of to-day, that the Custom House authorities in the great and liberal city of Barcelona intercepted an invoice of Bibles that had already been examined and legally passed, and without pretence of law—but because advised so to do by the ecclesiastical authorities, who knew that they could control the civil officers to whom the case might be appealed—made a bonfire of them in the open court of the Custom House! The religious press joyously commented on the deed, and boasted with delight of "having revived the *auto da fê* of Inquisitorial times!"

One of the active colporteurs of the American Bible Society in the north of Spain, a prudent and godly man, is continually reporting to me obstruction to his work, and personal violence on the part of the priests. One day he found himself a fellow-traveler in a diligence for several hours with three women and a village priest, all strangers to him. Under the folds of his ample *capa* he carried, concealed on his knees, his colporteur's pack of Bibles and Scripture portions. The conversation of his companions was chiefly on the success of a "mission" that had recently been held

in the parish of one of the women, the most interesting feature of which seemed to have been the tearing up of several Gospels in the pulpit by one of the "missioners," and a furious attack upon the Protestants, and especially upon a man who was going about through the district selling Bibles and Gospels to the ignorant and innocent people. If it sometimes may do us good to see ourselves as others see us, our colporteur passed an edifying hour that forenoon—for it was of himself that they were unwittingly talking!

The priest was eager to meet him; he only hoped that he would come into his parish, and that he should have the good fortune to meet him face to face. "I know how to rid my parish of such vermin. There is no better remedy for such than a pair of revolvers. Oh, yes, I know how to do it! It will not be the first time that I have carried them under my gown."

At last they stopped to change the horses, and the priest and the women left the diligence for a few minutes. At that instant the thought flashed across our friend's mind, "Put a Gospel of Luke into the priest's bundle, that lies there loosely folded!" and no sooner thought than done. The travelers take their seats again, and before long the journey is ended and each one goes his own way—the priest with his bundle.

Three months later the colporteur is in the neighborhood of that priest. In spite of the priest's boasting, he has made several friends there and has sold a number of Scriptures. He asks one of his friends if the priest ever talks about the Protestants. "Yes, indeed. Some three months ago he fairly raved against them from the pulpit. He called them 'the spawn of hell. Look at this,' he cried, and he shook a little book in the face of the congregation. 'Worse than Satan they are; for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my room! I know not who put it there, nor how he did it; but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with *this* I will do to him what I now do with it!' And he wrenched the leaves from the precious Gospel, crushed them with his hands, and tore them with his teeth. And he added, 'If ever any of you meet any of these pests of the earth, anything that you may do to them, even to the killing of them, will be well done!'"*

But why multiply these cases? They are but a few taken from many that show what the attitude of the immense majority of the Spanish priesthood is toward the Word of God—a priesthood without the Bible, ignorant of the Bible, and in many cases hating the Bible.

And "like priest, like people." Right here in this little terrestrial paradise of San Sebastian, so gently nestling by the side of the sea, surrounded by the protecting hills, that one would think that the love and the goodness of God proclaimed by nature would fill and soften every heart;

* *Missionary Herald*, January, 1895.

right here, so recently that it seems but as yesterday, there occurred a case the memory of which makes one shudder. A member of our church, a daughter of the Basques, loved her Bible and read it as a child reads with love and reverence the treasured letters of a dear friend, which late in life have been discovered by others and have been placed in her hands. Her fanatical Roman Catholic husband took that Bible, laid it upon the block at the door of their cottage, and with his ax chopped it to pieces. When she died suddenly a little later we were not allowed to know of her illness or death until she was buried.*

But, not to make this recital too long, it may be said that the immense distance that all too often separates the intelligent heartfelt worship of the evangelical Bible-loving Christian from that of the Roman Catholic of this country is strikingly manifested in the public processions for prayer and thanksgiving, and in the relation of the bull-fight to the religious *fiestas*.

At the time of the last epidemic of cholera in Spain, when the population of Zaragoza was nearly decimated and great numbers died in the country near about us, San Sebastian escaped almost entirely. San Sebastian is the religious center of one of the most sincere and faithful Roman Catholic communities in the world ; and how did it give thanks to Almighty God for the unspeakable blessing of having been practically freed from the scourge that had wrought such havoc in so many of its sister cities and provinces ?

The city government, then made up of especially Catholic and devout men, ordered the singing of the *Te Deum* in the principal church of the city, at which all the government officials and the entire consular force of the city attended, and which was conducted with unusual pomp. This in the forenoon of a Sabbath day ; and at noon, and again in the afternoon of the same day, these city fathers arranged sham bull-fights, or, as the public announcement says, "*Se correrán dos bueyes bravos*" ("Two fierce bullocks will be baited").

The animals are tied with long ropes in the center of the public square and are then tortured by a crowd of men and boys armed with pointed sticks and with goads until, in the effort to escape their tormentors, the bullocks rush one way and another, upsetting those of the rabble who may be entangled by the ropes. And this is the "thanksgiving" of Christians !

But to go no farther away than the very week in which I am writing this article. Last Sunday, the 24th of this month of May, was the Feast of Pentecost in the Episcopal and Roman Catholic Christian year. Judging from what we know of the Day of Pentecost, from the tender and stirring narrative in the Acts of the Apostles, one would suppose that any church calling itself Christian would try to celebrate the day, if it thought of doing so at all, in a truly spiritual and devout way. In the morning, it is true, there will be celebrated a mass ; in rare cases, and only in the more important cities, will there be preaching ; but in Madrid *last Sun-*

* *Missionary Herald*, January, 1896.

day there was a bull-fight, as there is there every important feast day of the year, including the Sundays—with the sole exception, I believe, of Good Friday! And the unfortunate cities that have not the money for so splendid an exhibition of their joy and thankfulness for the outpouring of the Holy Spirit on the primitive Christians on that memorable day do more humbly and economically show the fervor of their piety by worrying the baited ox in the town or the village *plaza*. Our dear little San Sebastian can aspire to that degree of emotion.

How far removed from all that is worthy the name of Christian must be the heart that would not be shocked by the matter-of-fact and commonplace announcement in the morning paper, received by telegraph during the night, that “The bulls of Pentecost” (*los toros de Pentecostés*), of Madrid, proved to be “a poor lot; dull, lazy, and not showing fight until a number of explosive darts had been fired into them which rent great holes in their sides and awakened in them a fine frenzy.” The multitude left the bull-ring quite disgusted that the pentecostal *feast* had been such a failure.

On the other hand, the bulls of the day of the Ascension of our Lord—some days before—were a “brave lot, and disemboweled the horses in splendid style,” and well-nigh killed the brilliant *torero* Reverter, who was “colossal through all the fight.” And this morning I read that in Bilbao they have taken time by the forelock and have already “engaged the bulls for Corpus Christi!”

Only one case more to close this study of the “Christianity of the Spain of to-day.” For months the country has been afflicted with a drought that has threatened the crops in a great many of the provinces. As the weeks went by and no rain fell the anxious people scanned the heavens for signs of relief; at last these appeared, as in the order of nature they were sure to do, and then, and not until then, did the ecclesiastical authorities bring out their miracle-working images, and bones, and relics to bring the rain.

San Isidro is the patron saint of Madrid. They say that they have preserved his bones in that city for centuries. For many years these had not been exposed for “veneration,” nor had they been taken out in solemn procession through the streets. Never was there greater need than now that he should work a miracle, for the farms around Madrid were parched and dry. The day was announced when the bones of the saint would be taken out, and all the faithful were urged to swell the ranks of the procession. But the clouds that had been gathering for two or three days broke up and were wafted away, and the sun looked out again from a brazen sky. It was too plain that the bringing of rain out of so dry a sky would be too much to expect of even the patron saint of Madrid. So the authorities announced that it had not occurred to them that a *bull-fight* had been organized for that same day and hour, and as they did not wish to force the faithful to lose the bull-fight while following the procession, they “had

decided to postpone the procession," and all Madrid laughed, and the bones of San Isidro remained undisturbed until a more propitious occasion. Travelers waited in Madrid from day to day, wishing to see the great function that would rival the processions of the holy week in Seville. But no, the sun blazed and the saint waited. At last nature came to the help of the sorely tried managers of the show, and the heavy clouds full of water hung over the thirsty land. The procession was formed, the saint was aroused, and the miracle was performed! While they were parading the streets a gentle shower fell, and shortly after the rain poured down not only in Madrid, but in other parts of the country, until in some places the floods have drowned or have washed away what the drought had not killed.

But while the papers are telling of this miracle wrought by San Isidro in Madrid, and by other bones or images in other places, how many really believe it? Probably a few, a very few, and those among the most ignorant. And yet the farce goes on; for no one among them all dares to be the first to voice the belief—the unbelief—in almost all their hearts.

One of the leading Roman Catholic papers laments in bitter terms the widespread national impiety mixed up in these demonstrations of loyal catholicity. It says:

“The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to-day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull-fight; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one’s soul revolts at the shameless speeches and the blasphemies that are heard on every hand and at every step.”

The Word of God is first ruled out of the Church and home, so that the benighted conscience shall become the slave of the priest; then upon this ignorance and docility is reared an immense fabric of man-made rites and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives’ tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while “following the procession” because “our fathers did so,” and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier “to take things as they are” than to commence a struggle that will not end until death.

And does one wish yet to ask, “What need is there for sending evangelical missionaries to Spain?” If the picture that I have drawn is painful it is because that is the character of the facts. I have “not set down aught in malice;” I have recited the facts only for the purpose of making clear to the reader the conditions of the country from the religious

point of view. No one more quickly than myself would deprecate a censorious or polemical spirit in such a matter. It is not ours to sit in judgment on our fellows ; but it is our mission, in all charity and gentleness of spirit, to give to this people the Gospel of Christ ; if they do not want it, to press it upon them ; if they revile us and persecute us, to revile not again.

And what has been accomplished during these twenty-seven years ? This paper is already too long to allow of any tabulated statistics ; but some general statements will suffice to show that our labor has not been in vain. Evangelical churches have been organized in most of the more important cities of the country, and the number of preaching stations and of school-rooms where the Gospel is taught and where meetings are held with more or less regularity are about one hundred and fifty. Every Sunday several thousand adults regularly attend the public meetings for Protestant worship, and many more children are found in the Sunday-schools, and a still larger number of children are daily taught evangelical doctrines in the common schools. Some forty colporteurs—the larger part of them being under the British and Foreign Bible Society—are continually traversing the whole country, and yearly put into circulation thousands of Bibles, New Testaments, and portions of Scripture, and many thousands of pages of evangelical literature in tracts, pamphlets, and books, and there are some seven evangelical periodicals.

In San Sebastian is the flourishing International Institute for Girls in Spain, incorporated in Massachusetts under the auspices of the Woman's Board of Missions, connected with the American Board. This "high school," under the care of Mrs. Gulick and a corps of university-educated American ladies, for several years has had yearly some forty pupils, who study on the lines of the government institutes preparatory for the universities. Eight of these girls have already taken the degree of B.A. in the government institute of San Sebastian, five others expect to take that degree in June of this year, and two of the former graduates last year received the highest marks given in the first year's course of philosophy and letters in the University of Madrid. Each and every one of these girls, in both institute and university, were known to be outspoken Protestants, and as such they are recognized and respected by fellow-students and by professors. Besides these, several Protestant young men are always found in the different universities of the country.

We are ready to admit that the *numbers* that would figure in any statistical table of the evangelical work in Spain would in some respects appear small ; but we believe that in view of the history of the country and of its customs and of its traditions, and in view of the comparatively insignificant forces that have been brought to bear upon these institutions that are rooted in the centuries, and the comparatively short time that these influences have been at work in the land, the results are encouraging.

Indeed, when we come to review the peculiar circumstances of the peo-

ple, it seems marvelous that so much has been accomplished, all things considered. A Spaniard who knows his own country well, and is an ardent patriot as well as an influential Protestant, and than whom no man in the country could speak on this subject with greater authority, has recently expressed himself as follows :

“ Spain is greatly weaned from Catholicism ; and this is not the result of infidel propaganda, but it is plainly caused by the influence of evangelical doctrines. Infidel publications leave the heart dry ; they leave the boat in the open sea without oars and with no port in sight, and it is not in the serious nature of the Spaniard to accept such a situation. The number of Spanish infidels who maintain their scepticism up to the hour of death is very small. The Spaniard cannot do without God and Jesus Christ ; what he can dispense with is Catholicism, which is a sacrilegious trading upon the Christian sentiment.

“ So it is that the presence and the labors of the Evangelical Church produce positive results, altho its enemies may try to prove the contrary. This result is not necessarily manifest to the superficial observer ; it is not all embraced in the statistics of our churches nor even in the number of those who form our congregations. It is seen in the multitude of persons who openly say of themselves, ‘ My belief is Catholic, but not Roman.’ It is seen in that large number of people who boldly declare, ‘ I do not want saints of wood—they are for idolaters ; I do not want the absolution of a priest who may perhaps be as bad a man as I am ; I do not believe in the possibility of a man being infallible ; I cannot accept as apostles or as ministers of Christ men who masquerade before the public in dresses of so many colors, in so much luxury, with such fine coaches with their lackeys and liveries in gold, etc.’ I know that a great many of these are evangelical at heart.

“ So it happens that in nearly every city and town in Spain to which a colporteur or evangelist may go he finds some sympathizers. So if in each one of the eleven thousand villages in Spain a Protestant evangelist or colporteur or school-teacher should be placed, we would see in a short time eleven thousand groups of evangelical Christians.

“ We very seriously and earnestly invite the attention of those who in foreign countries are interested in the evangelization of Spain to this condition of things, so that they may not lose their faith in this work. Spain is slow in making up her mind to a new thing ; her political and her religious and her social history prove this. But her determination once taken, she is persistent, and does not easily yield to difficulties.”

Coming from a thoughtful and able and spiritual-minded Spaniard, these are weighty words, and yet it is to be lamented that the missionary societies, to which must be credited in large part these hopeful results, are, in many instances, withdrawing their help and are reducing their forces in this field. We who are here and in closest touch with those who have dared to separate themselves from the church of their fathers, and to suffer

all the consequences, feel that this is most unfortunate, in many cases even cruel, and we would lift up our voices in appeal to the favored churches of England and America not to abandon these their needy brethren.

Especially do we hope that the churches in America will not do so. We feel that just now, while the bitter question of Cuba is pending between Spain and the United States, is the time of all others when we must show ourselves the true friends of all that is good in this country. Every one of the pastors and evangelists and teachers, and of the members of our different congregations and of the writers in the evangelical press has been very true and kind to us who are Americans, and have neither said nor done anything to annoy us. There could be no better proof of their love and esteem. It would be beyond measure unfortunate and harmful should we now be obliged to dismiss any of them.

WORK AMONG FRENCH PRIESTS.

BY PROFESSOR L. J. BERTRAND, PARIS, FRANCE.

A mission among priests ! The mere title is to many a cause of great surprise ; even my servants and neighbors cannot understand why Roman Catholic priests in their cassocks, monks of all denominations in their monachal robes, should call at the house of an old Huguenot like me. Is it true that, as in the time of the apostles (Acts 6 : 7), " a great company of the priests are obedient to the faith ? " No, say the few Protestants who disapprove that Roman Catholics should be troubled in their faith, tho they are very thankful to Luther and Calvin for having broken with Rome ; no, that new mission must be a very aggressive and useless one." The reality is that we receive a great many Roman Catholic priests and monks, and that our little mission is the least combative of all works of evangelization, for it never made an appeal to priests, but aims only at saving those who leave a church in which they no longer believe. To the drowning man who cries " Help ! " we cannot turn a deaf ear.

These shipwrecked ones are legion. It is heart-rending to think of the numbers of priests who daily tread on their conscience while they say Mass. And if they leave the Roman Church, what will they do to earn their daily bread ?

" We know how to say Mass," said one of them, " and that is all we know."

Some are well read ; but not one out of twenty is in possession of the university degree, which in France is indispensable for all liberal professions. They are not better fitted for commerce or business. " In all practical things," sadly remarked a former priest, " we are mere children." If the poor unfrocked priest was esteemed and pitied, as he

so often deserves to be, his life would not be such a hard one! But alas! he is looked down upon by Roman Catholics as a traitor in the camp, and by Protestants themselves as an outcast.

I could name a priest who set up a small shop. His affairs prospered at first, but no sooner did Jesuits know his story than his customers mysteriously disappeared, never to come back.

On the other hand, we have heard this sad fact quoted by the principal of a Protestant divinity school in a public meeting: "I am often asked by parents to recommend a tutor for their sons. If I happen to mention a young man, pious and clever, but who, unfortunately for him, was formerly a Roman priest, politely but coldly the parents—a few enlightened ones excepted—decline my offer."

This is why hundreds of priests are now driving cabs in the streets of Paris. Things seen are mightier than things heard. Former priests, who had passed through such sad experiences, were the first to lend a helping hand to their brothers in distress. The example of Father Chiniquy, Father O'Connor, and Father Connellan gave heart to a few French evangelists. They founded the mission for priests, which, tho quite recent as yet, has been the means of rescuing more than fifty.

These men come to us saying, "My conscience forbids me to remain in my Church; help me to earn my bread out of the Church. I am no longer a Roman Catholic; help me to become a Protestant."

To speak of the present only, we have a Capuchin in our missionary school, a Jesuit and a priest in the theological seminary of Paris, two former priests in the theological seminary of Neufchatel, and are expecting three more; three are evangelists, five are engaged in teaching or business. Through our influence, a Spanish ecclesiastical teacher has been received as a member of the Evangelical Church of Spain, and an Italian curé has entered Christ Mission, New York.

What happened in 1895 happens every year. Most of our converted priests become pastors or evangelists. They feel bound to preach to others the Gospel which has made them other men.

The following remark will surprise many: Heretofore we have sent Protestant pastors to evangelize Roman Catholics; but has our harvest been as full as we might have expected? We are obliged to confess it has *not*, and that our system is to blame.

"Protestants are utterly unable to realize," writes a man of great authority in these matters, "how our own technology seems strange to those honest peasants, who have never heard anything in their lives save the poor sermon of their curé. Can we imagine Luther and Calvin preaching to crowds in the style of our consecration meetings? No; Luther and Zwingli were priests; they had done away with the errors of the Roman Church, but not with its traditional language. There lies the secret of their influence and of their success."

Oh, that we had many priests fully converted who knew both the

Protestant and the Catholic shibboleths ! Then we might revolutionize France. Indeed, if we have obtained successes, we owe them to protestants. At St. Aubin de Blaye, the mayor, formerly a Roman Catholic, gave the signal of the reform, and most Protestant mission stations in the Pas de Calais, Monteynard, Soubran, Tonnay-Boutonne, etc., were founded by former Catholics and former priests. Why ? Merely because they know and understand these people, and that we do not, because we are Protestant by birth.

When Jesus wanted to evangelize the humble, He chose His disciples among the humble ; but to evangelize the Pharisees He wanted a Pharisee ; for the Greeks He wanted a Greek scholar ; to avoid cruelty and danger He wanted a Roman citizen, and therefore He said to His persecutor, Saul of Tarsus : " Thou art My man ! " And here is a striking fact similar to the above :

Eight years ago a young priest was accused by the Archbishop of Bordeaux of having used " imprudent language ; " indeed, he had declared openly that Jesus Christ is the only Mediator between God and men. The priest left France and went to Brazil, but when he came back he was accused once more of having used " imprudent language," for he had preached that the Gospel was the Christian's all in all. However, he was appointed curé in the little village of St. Palais, in the west of France. He had not remained there long when another curé heard him publicly declare his doubts about purgatory and the confessional ; and for the third time he was accused of having used " imprudent language." His bishop ordered him to retract publicly or to resign. The poor priest was thunderstruck. He felt bound to preach what he believed to be the truth, but he loved his parishioners so dearly that he was broken-hearted at the mere thought of leaving them. They, on the other hand, could not bear the thought of parting with their curé, and they drew up a petition begging the bishop to retain him at St. Palais. But if the priest Bonhomme was a Protestant without knowing it, the bishop knew it so well that he was immovable. If this unruly son of the Church did not choose to atone for his fault, he was to leave his parish on the spot.

In his perplexity M. Bonhomme bethought himself that some years ago a Protestant called M. de Rougemont had asked him to speak on the McAll missionary boat, and immediately he set out for the neighboring town of Pons, where resided a Protestant pastor, M. Robert. The pastor was struck at once by his courage and joyful piety. When he had listened to his story and understood the cruel plight in which he was, M. Robert said : " If your conscience refuses to obey, tell your parishioners that next Sunday you will preach on this subject : ' *My reasons for leaving the Church of Rome.*' Then, as in the days of the Reformation, remain at St. Palais among your flock. I will hire a hall of some kind or other, where you will preach what you believe to be true, and the Mission for Priests will help to support you." " I may have encouraged him by these

words," adds M. Robert, "but I knew, somehow, that he had already made up his mind. The struggle had been a painful but triumphant one."

Indeed, the following Sunday M. Bonhomme preached a sermon on those errors and abuses which had brought about his rupture with Rome. The parish church of St. Palais was too small to contain the crowd. And the speech was so thrilling, so pathetic, and earnest that all those Catholics thought, "Ought we not to do likewise?"

When M. Bonhomme left the church to divest himself of the cassock (*soutane*), which he had worn for the last time in his life, numbers of people, men and women, followed him to his home to shake hands and congratulate him. His heroic decision had won for him the respect and admiration of all. But the bishop was so indignant that he sent in all haste fifteen priests to purify the sanctuary by sprinkling it with holy water. With the exception of a few old women the inhabitants of St. Palais refused to attend a ceremony which they called a "popish farce." "Our Curé Bonhomme," they said, "is far more pious and conscientious than those men."

When I heard of these facts, I hastened to St. Palais to open the new hall. Whereas the new curé, who succeeded M. Bonhomme, had little more than a dozen hearers, our meeting was so crowded that I had to tell the men to leave their seats to the women and to content themselves with listening through the doors and windows, which were thrown wide open. Every one had spoken of Bonhomme for twenty miles round; every one wished to hear him and to learn something about Protestants.

After my departure, Pastor Robert, priest Bonhomme, and two other *conférenciers* come from Paris, went all over the country giving lectures in twenty villages. From five or six parishes rose the cry: "Send us a former priest to teach us the Gospel of Christ!" Our committee felt that tarrying was no longer possible, and decided to grant in some measure this request. While we were discussing that question in Paris, M. Bonhomme was called far away to Bourg du Bosc to deliver a lecture. The next day the Maire, the Conseil Municipal, and the better half of the inhabitants resolved to turn Protestants, and begged us to give them a converted priest for a pastor.

Now that a second priest, Abbé Corneloup, is settled in these parts, the work is spreading more and more, and Pastor Robert asks us to send him a third priest. Unfortunately, our funds do not allow us to answer, as yet, in the affirmative.

But the conversion of a priest has not only been the means of bringing the Gospel into twenty villages, it has also awakened the little church of Pons, perfectly asleep till then. Now the members of the church go about the country helping our converted priests in preaching with them the Gospel to the peasants.

Thus the Mission for Priests may not only be a powerful instrument

for evangelizing Roman Catholics, it may also infuse new blood into our Protestant veins. Pastor Robert says: "Give me ten truly converted priests, and I will convert the diocese of La Rochelle." *

NOTES FROM PARIS.

BY REV. RUBENS SAILLENS, PARIS, FRANCE.

The present ministry seems to be fairly minded with regard to the rights of Protestants and their missionaries both at home and in the colonies. We have the most radical government we ever had; and it is only from the Radical Party that we can ever expect, in this country, measures which will lead to the separation of Church and State—one of the greatest needs of France.

The Resident-General for Madagascar, now on his way to Antananarivo, is M. Laroche, a Protestant gentleman. Mme. Laroche, tho born a Roman Catholic, has joined her husband's religion, and is well known in Protestant philanthropic circles. Several Protestant officials—along with a great many Roman Catholics, of course—have been sent with M. Laroche to the new colony. We may hope, therefore, that the Swedish and English missionaries on the great African island will be impartially dealt with. Of course these appointments excite the anger of the Romish press—a bishop having gone so far as to say, in a public letter, that: "Abroad, Protestant means English and Catholic means French; and that, therefore, the appointment of Protestant officials is paving the way for English influence in our colonies." Yet French Protestants have ever been loyal to their country, tho it has often treated them very harshly.

The Paris Société des Missions Evangéliques (French Protestant Missionary Society) has decided to send a pastor (M. Langa) to Madagascar, in order to make inquiries as to the opportunity for French Christians to establish missions and schools in the island. M. Langa will sail very soon.

While trying to carry on, according to their abilities, the great command "Go ye into all the world," the French Christians cannot overlook the fact that their own country needs the Gospel as much as any foreign land. Think of 500,000 or 600,000 at the utmost, *nominal* Protestants, scattered throughout a population of nearly 40,000,000; of these nominal Protestants, only a small proportion being thoroughly converted! It is, therefore, sad to see that, owing to financial difficulties, such valuable work as the McAll Mission and others have been able to do is now reduced rather than enlarged and extended as it ought to be.

Our own mission (Baptist) is greatly encouraged. While seven years ago there were only 9 churches with 900 communicants, we have to-day in

* I have said nothing about bad unfrocked priests; they are numerous, but we refuse them all.

French-speaking countries (France, Belgium, Bernese Tura) 26 churches with about 2000 communicants. Some of our young men are offering themselves for the Lord's service, whether at home or abroad.

Among the noblest and truest servants of the Lord Jesus Christ in our country, one whom He has taken away from us during the present year deserves especially to be mentioned. I refer to Pastor Ernest Dhombres, of the Reformed Church of the Saint Esprit, Paris. He died a few months ago, aged seventy. He had been blind for several years, but had borne his affliction in a most submissive and even joyful spirit, still preaching and visiting the sick and bereaved ones of his flock. A beautiful preacher, he was faithful to the old doctrines of the Gospel, now disregarded by so many.

Twenty-five years ago, during that cold, deadly winter of 1870-71, which saw the German armies surround Paris like an iron circle, Ernest Dhombres remained with his parishioners, preaching to them with more than his usual vigor the Gospel of peace and love in the midst of the horrors of war. He was a true patriot, and did not shrink from the painful duty of denouncing from the pulpit our national weaknesses and sins, which were the causes of our sufferings, while he heartily joined in the aspirations and hopes of his people.

The sermons which he preached during that eventful period, and which were published at the time, have been gathered together by loving friends in a beautifully printed volume, with an introductory note by Pastor Couve, the well-known moderator of the Reformed Church. The volume contains a fine portrait of the author, and a most interesting account, by himself, of all the religious and charitable work which the French Christians, imprisoned with their fellow-citizens, accomplished during the siege. This is a chapter almost ignored of French history.

Each sermon is accompanied by a historical sketch, written by Pastor Dhombres, relating all the events which had happened in the city and outside during the period preceding its delivery. Fears and hopes, hunger, cold, revolts of the mob, false news soon disproved, desperate attempts to break the iron circle, all that described by a Christian, a minister of the Gospel, who, while belonging to the same creed as the enemies of his country, is intensely at one with the people among whom God has placed him, and who are his own flesh and blood. This makes of the book "*Foi et Patrie*" a unique work of its kind. We have read it with passionate interest, and recommend it to the readers of French who love our country and would join with us in praying that the lessons of *L'Année terrible* may yet bring fruit for this poor, deluded, yet noble and truly great nation.*

* "*Foi et Patrie*," vol. octavo, 232 pp., printed on fine paper. Paris, Berger-Levrault, 5 rue des Beaux-Arts. Price, 80 cents (4 francs).

NINE CENTURIES OF BUDDHISM.—V.

BY F. D. SHAWE, LADAK, TIBET.

After thus comparing in detail the actual state of a Buddhist country with the claims of Buddhism, we may well ask, "What is the practical outcome of nine centuries of Buddhism?" As it now stands at the present day, Ladaki Buddhism is a mixture of fetishism and demonism. Images, books, and the Six Syllables are nothing more than fetishes, which, properly treated, have the power of warding off the attacks of countless evil powers. Ladaki Buddhism knows no love, no compassion, no gratitude, no reverence, not even fear of punishment for misdeeds, but only a grovelling terror of malignant spirits, who find their delight in bullying mankind. With all its vaunted compassion, Buddhism has produced a people whose sole idea is self. With all its vaunted morality, Buddhism has caused the disappearance of all moral consciousness. With all its vaunted intellectuality, Buddhism has rendered the people intellectually feebler than they were a few hundred years ago, and so unused to reflection that they are absolutely unconscious alike of their own state and of that of their priests. With all its vaunted purity, Buddhism has allowed the people to lapse into the most debasing idolatry and abject superstition. Self, and nothing but self, is the center of every man's thought. Not even intellectual selfishness has been attained; food, clothing, and sexual delights are the end-all and be-all of the life of a Ladaki. After mature consideration, I am constrained to believe that those qualities which endear the Ladaki people to those Europeans who have intimate dealings with them are not the results of Buddhism, but exist in spite of Buddhism.

James Gilmour wrote as follows: "Mongol Buddhism and holiness have long ago parted company, and it seems possible for men and women, living among and participating in scenes of unblushing evil, to be at the same time experiencing the effectual consolations of religion. This seems, at first sight, incredible; but I am convinced that it is true. And perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism: that, notwithstanding many excellent doctrines which characterize it as a theory, its practical effect is to delude its votaries as to moral guilt, to sear their consciences as with a hot iron, to call the wicked righteous, and send men down to the grave with a lie in their right hand." This scathing denunciation is, word for word, true of Ladak and Tibet generally. And inquire where you will in Buddhist countries from those who have in lengthy residence acquired some behind-the-scenes knowledge of the real state of the people, the answer is always in similar terms: "Buddhism has not accomplished what it professes to do; it does not sustain a moral life among its adherents."

But, it may be said, "Your description is very sad; but really such things as those you mention are not unknown in so-called Christian coun-



A STREET IN LEH, TIBET



STATUE OF BUDDHA. CARVED IN THE ROCK, LADAK, TIBET.

tries." I am not concerned at present to contrast Christianity with Buddhism; but I may yet be allowed to suggest two points for reflection: Firstly, the evil and immorality in Christian countries is not so unblushing as in this Buddhist land. In Christian countries such things are obliged to keep in the background, while in Ladak they stalk unashamed in broad noonday. There is an immense difference in degree. Secondly, these things happen in Christian countries in direct antagonism to the efforts of Christianity. Not only by words from the pulpit and in the press, but by unwearying efforts, entailing great expense of time, money, and men, real Christians are striving to stem the evil. In Ladak and Tibet not an effort is made to bring about a change, not even a voice is raised in protest. Christianity is engaged in a perpetual warfare; Buddhism tacitly assents in evil. This is a fundamental difference.

Indeed, nothing else can be expected. As long as the lamas remain unreformed, a salutary influence cannot be exerted from within Buddhism. But the lamas cannot be reformed. An earnest effort was made by Tsongkapa, the founder of the yellow sect; the impetus, however, exhausted itself, and his followers are rapidly disappearing in the slough of iniquity and self-righteousness which represents Tibetan Buddhism. Nor need this astonish us, for Tsongkapa has merely shown by example what was foreshadowed in theory. Buddhism is in doctrine the apotheosis of selfishness. While in other religions the commands of a deity are the standard of life, in Buddhism the advantage of self is the center point. All existence in every form brings misery, and selfishness demands that release from this misery be found. All self-denial, compassion, love and charity, enjoined as they are by Buddhism, are merely a means for freeing self from pain. They are not commanded because they are in themselves good, but because they are a profitable investment. No appeal is made to the sympathy inherent in most people for what is good simply because it is good; in Buddhism the appeal lies solely to the selfish advantage of the "ego." True, this is a higher, so to say, aristocratic form of selfishness, and has produced many really deep and beautiful moral precepts, especially as shown in the *Ohammapada*, a book from which apologists of Buddhism draw most of their quotations. None the less, however, selfishness remains the mainspring of action, and it is impossible but that the higher selfishness must deteriorate into self-indulgence and finally sensuality. Tibetan lamas and laymen have arrived at this latter point, and a greater power than sublimated selfishness is required to cause a change.

The fact is, that the Buddhism of Gautama as the religion of the people is dead. As the application of electricity produces movements in a corpse, so can Buddhism be temporarily galvanized into action. The intense earnestness of Christianity is having a reflex action, producing at the present day galvanic spasms in the dead body. But that Buddhism is absolutely dead is written plainly enough in the pages of history. Where are Buddhist charitable hospitals? Where free dispensaries?

Where orphanages? Where teachers of the deaf and dumb? Where asylums for the idiot or the leper? We must go to Christian countries, and to the efforts of Christian people in Buddhist countries, if we would see these. While Christian countries are—very slowly and with many a halt and relapse, yet still surely—advancing, Buddhist countries have been for centuries stationary, or are even, as Tibet and Mongolia, engaged in a retrograde movement.

Let me not be misunderstood. The Buddha Gautama I consider to have been a most earnest and thoughtful searcher after truth; and I know of no scheme, outside of revealed religion, which contains more of eternal truth and justice, not excepting the Greek philosophies. The Heidelberg Castle is a great edifice, justly exciting admiration; but it is a ruin, and no longer fit for human beings to inhabit. Gautama reared a splendid building, worthy of all attention on the part of those interested in the spiritual housing of mankind; but it is a hopeless ruin, and has proved itself unable to protect those who have sought shelter in it from the attacks of what was long ago defined as “the lust of the flesh, and lust of the eyes, and the pride of life.” “A whited sepulcher, which indeed appears beautiful outward, but is within full of dead men’s bones and of all uncleanness.”

ROMANISM IN CHINA.

BY REV. JOHN ROSS, MUKDEN, CHINA.

The history of the Roman Catholic Church in China is one laden with lessons as to the character of that Church, and one which gives the only satisfactory key to open the mystery of Chinese hostility to Western peoples. The Jesuits who zealously pushed their way to the foot of the throne in China were men who were guided by wise counsels and men trained in all the learning of the West. Professors of the Sorbonne, with men of leading minds among the Jesuits of Paris, were sent under royal auspices and with regal gifts. By their mathematical learning they procured for themselves the control of the observatory in Peking, the construction of the all-important annual almanac, and the respect of all who loved learning. Never in any court had they so thorough a hold of royalty as they had during the long reign of Kanghi. Had they been able to get him baptized, as they had hoped, or had they continued the policy which guided them into and retained them in his favor, China might have long ere now been virtually a vassal of the Pope. From among the most brilliant scholars of the Empire they had numerous converts, and some of the best books ever written in favor of Christian doctrine were the product of high officials converted to Romanism. That Church was not then wholly given over to the idolatry of Mary as it is now. But the Nemesis of

Jesuitry, despite that splendid commencement, rapidly followed in the wake of prosperity. The successor of Kanghi did not reverence them with the affection of his father. A younger brother was a great friend of theirs. With other younger brothers the Jesuits conspired to dethrone the Emperor and set this friendly younger brother on the throne. The Emperor was aware of the treason, but left it alone till some of the leaders retired into Mongolia to take steps to collect an army. Then suddenly the chief conspirators were apprehended. The Jesuits were banished to the west of Kansu. The intercession in their behalf of a special embassy of Portugal, which then possessed the commercial supremacy in the East, was the cause of the death of the prisoners. For learning, by overland mounted courier from Canton, the design of that embassy, the Government sent messengers to the West, and the Jesuits were put to death. Steps were taken to prevent the high-handed proceedings of converts all over the empire. The administration of justice was impossible where the Roman Catholics congregated in any numbers—for they went in a body to the yamen and terrified the magistrate into acquiescence to their will. No Roman Catholic convert, accused of any crime whatsoever, could be brought to justice. Measure after measure was adopted to stop this constant overawing of magistrates; and as nothing else availed, the persecution began which put an end once for all to the unbearable authority which the Roman Catholic Church had arrogated to itself in the interior. From that time the Roman Catholics were under a cloud more or less dark till the French war dispelled the cloud and gave them as much liberty (1860) as ever they had to carry out their will—which they could now do without any fear of resulting persecution. The manner in which they have acted in China since has produced the fire of anti-foreign feeling which has roused every riot which has occurred in this land. The Chinese are as yet incapable of differentiating between the peoples of the West. Americans are as much foreigners as French; and the hatred is against the foreigner on account of the doings of the French. The Chinese dread the spread of the foreigner into the country—for every foreigner is a center of more or less disturbance. If, therefore, an American missionary is mobbed when building a foreign house or a church after the Western fashion, let no one think that the mob is opposed to the teaching of Christianity. The Chinese have nothing but respect for the Christian system; but they hate, because they fear, the *foreigner*. Not as a missionary has any one ever been attacked, but as a foreigner. The story is too long to relate why this anti-foreign feeling is so deep-seated and widespread. But it is all to be laid at the door of the Roman Catholics. That Church is said to be semi-political. In China you must omit the “semi” before you can understand the truth. The Roman Catholics never preach to the heathen. They rarely preach to their own people, who are grossly ignorant of the elementary principles of Christ’s teaching. They don’t preach; but if a convert has a grudge against a neighbor he goes to the

priest and tells him that so and so is "reviling the Roman Catholic Church." If the quarrel is serious, he takes with him the fragments of the cross worshiped by the converts instead of their former idols and accuses his enemy of having broken the cross. In nine of ten cases the Roman Catholic breaks the cross and goes with this story, as the common people dare not quarrel with a Roman Catholic. The priest sends a document to the judge purporting to proceed from a high official by imperial authority, stamped with a formidable-looking official stamp. This document demands the punishment of the offender. That man is imprisoned, and gets out again only after the Roman Catholics are satisfied with the punishment received and the amount of money paid; for in all cases money is the chief concern. If the judge is slow in carrying out the desire of the priest, the latter waits upon him in person, and will not leave till his object is attained. In very exceptional cases the judge is unable to bring himself to carry out the outrageous demand. Then the priest goes in person to the Governor-General, lays his complaint against the judge, who has at last either to yield or be degraded and succeeded by one who will decide according to the pleasure of the priest or bishop. Often, however, the offender is taken to the Roman Catholic Church, where there is a place of torture, which no native ever leaves without bitterly repenting ever having called in question the power of the Roman Catholics.

The Roman Catholic priests are high officials with civil rank. They assume a style and dignity superior to that of a county judge. The bishop has the dignity of a judge of appeal. The cardinal is "King" of the Church, and the Pope "Emperor." The demands of the Roman Catholic Church—at least in Manchuria and in Szechuen, not in Shantung, I understand—are the demands of civil officials acting under imperial authority. What know the Chinese of all this? They only know that France upholds all these pretensions, and has once and again refused to curtail the action of the priesthood in this dictation to the native officials. These latter are degraded in the eyes of the people because of their subserviency to this foreign despotism which has gradually enveloped them round. The people are indignant that there is no appeal from the unrighteous tyranny of Roman Catholics. Is it specially wonderful that there should be occasional riots? Would such action—and far worse, which I care not to mention at present—be tolerated for a day in America or in any of the nations of Europe? For a quarter of a century I have resided among the Chinese and Manchus. The outcry against them is a libel upon one of the most sober, diligent, gentle races on the face of the earth. My sympathies are entirely with the Chinese, despite the blind folly of the means they take to get rid of the foreigner. They believe the missionary is a teacher of religion only as a pretext under cover of which he carries on political aims to subvert Chinese subjects from their allegiance. However long those have been in China who declare that this hatred is confined to officials and literary classes, they are ignorant of the

facts of Chinese present life and past history. In the open ports you can never come to understand the Chinese. You must live among them and come into contact with all classes. There are few of the poorest families in China who are not connected with or interested in some one or more of the literary and official classes. There is no caste in China. Did the common people not regard the foreigner with at least as great a hatred as the official and literary classes no riot would be possible. They would not run the risk of losing their life merely to act on what they considered the falsehoods of the ruling class. Chinese are exceedingly ignorant of us ; not a few of us, missionaries and merchants, are equally ignorant of the Chinese.

What is the practical outcome of this hurriedly written paper ? It is the desire to earnestly entreat every one directly interested in the conversion of the Chinese to manifest Christian forbearance instead of worldly revenge ; to show the Chinese in practical life what is the real meaning of Christ's teaching and of Christ's example. Instead of the ready fault-finding—for which there is reason enough—let there be the quiet sympathy which will endeavor to understand the Chinese mental attitude. Let, above all, the desire be everywhere manifested in our dealings with the Chinese to remove from their minds the root of all the mischief—the belief that we are political agents. Never let any one lightly move the foreign power. Appeals to Cæsar and cries for the gunboat, for ministerial dictation in Peking or consular action in the provinces should be resorted to only in the most extreme cases. There has been lately on the part of many an unexpected eagerness to cling for protection to worldly power, instead of leaving all in the Power which is over all. To me it is saddening in the extreme to discover how much it has been forgotten that the “ weapons of our warfare are not carnal.” Every resort to carnal weapons is but another proof to the Chinese that we are political agents. Remove this belief, you open the way for the best classes of Chinese—those who most love their country—to become Christian. It is gratifying to know that many in the church are intensely patriotic. It is still more gratifying to know that gradually the truth on this matter is making its way slowly but steadily into all ranks. No Chinaman will be found who is ready to object to the teachings of Christianity. The most bigoted Confucianist, in coming face to face with Christian teaching, can but explain, “ Jesus is the sage of the West, Confucius the sage of the East ; you follow yours and allow us to follow ours.” There is but one great seriously mighty barrier at present against the speedy advance of Christianity, and that is the belief that we are political agents. China sorely needs Christianity. Confucianism is an ethical and political system second only to Christian teaching. Buddhism is an atheistic pessimism holding out the cessation of being as the ultimate hope of man's greatest and holiest efforts. Taoism has degenerated into a poor magical system worthy, perhaps, in many of its exhibitions, to be placed side by side with the absurdities of

“spiritualism.” These three systems, despite the lunatic attempts of some Westerns to galvanize one or all of them into something like life, are utterly unavailing before the heart-cries of this nation. Heart-sickness everywhere in this land can be cured only by that which is foolishness to the wisdom of this world. Here, as elsewhere, it is true that Christianity alone contains and alone bestows the highest promise and fulfillment for the life that now is and for that which is to come.

LESSONS FROM ROMISH MISSIONS.

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However corrupt the Romish Church may be in practice at the present time, however false as the custodian of doctrine in the past, it is well to recall the fact that she has always been faithful to her missionary principles. It is true there have been ages when the flame burned low; worldliness and luxury have at times been more attractive than hardship and martyrdom; but we must not forget that it was the Roman Church which preached the Gospel to our ancestors in Germany, in Britain, in Gaul, and in the Scandinavian peninsula, and that Rome to-day sends her missionaries to all parts of the world. Let us not despise the experience of the Romish Church in the work of missions, even tho we send missionaries among the members of her communion, while she sends missionaries to Protestant lands. If her methods are bad, let us avoid them; if they are sound, let us adopt them.

1. The first great lesson that Rome can teach Protestantism in mission work is the law of economy of effort. The Romish Church is divided into more sects and parties than any other church in the world, yet all these discordant elements and interests are held together by one common aim—to gain power among the nations of the earth. How much nobler would be the purpose to unite all true believers of one common Master for the sake of advancing His kingdom throughout the whole earth! But if we cannot as yet agree on terms of church consolidation at home or on mission fields, let us at least learn from the Roman Catholics not to embarrass each other by multiplying denominational missions in the same district. The plan of apportioning out different mission fields to different societies and orders of monks has been one secret of success of Romish missions. As each new field is opened the Pope appoints as missionaries to it the members of that society which is best fitted to carry on the work.

2. The law of the necessity of self-denial. Dr. George W. Knox has recently said: “It is not surprising that the heroic missions of the Romish Church win the plaudits of onlookers who are not impressed by the pleasant home life, the wife and children, and abundant comforts of the Protestant missionary. However out of sympathy with the dogmas of the

Romish Church, their poverty, endurance, patience, and suffering excite the admiration of us all. Every thoughtful missionary at times is forced to ask himself whether the reformation did not go too far; whether the priestly monastic, militant types are not, after all, more in accord with the missionary spirit. And Protestants turn to the older church for instruction as to the conduct of the great campaign."

Whoever reads the *Annals* of the Society for the Propagation of the Faith must be struck by the somewhat theatric nature of modern Catholic missions. The Romish missionary never forgets that he is a spectacle to angels and to men, and especially to Protestants and to heathen. Especially when he is telling his own story does this dramatic element show itself. Yet after all allowance has been made for the exaggerations of heated imagination there is still room for a large amount of genuine self-denial. It is not strange that this should be true when we remember the Romish doctrine of the merit of good works.

No one can read many pages of medieval history without finding the story of some zealous Catholic—merchant, monk, or missionary—who sought the crown of the martyr or canonization as a saint through exposure to the dangers incident to carrying the religion of Christ to the savage heathen tribes of Northern Europe. The shores of the Baltic were as many days' journey from Rome in that day as the banks of the Congo are from us, and the means of obtaining a footing for civilization on the new soil were much less efficient than now. Just as surely as there were many beautiful examples of earnest Christian living in the midst of the spiritual dearth of the Church of Rome during the Middle Ages, so surely were there examples of earnest, self-denying missionaries during the same period.

Of all the records of devotion none is more striking than that of Raymond Lull. It may with truth be said of him, in the words of one of his own treatises, that he labored as a missionary "that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration." The intense energy of the man may be seen from the fact that he traveled more widely, in spite of the inconveniences of thirteenth-century locomotion, than most modern missionaries do in these days of express trains and ocean greyhounds. In addition to, and in spite of his long journeys to preach to the Mohammedans and to appeal to the Pope and councils to establish schools for the teaching of Arabic and to undertake and support missions to the Mohammedans, he was the author of 486 treatises, most of which are still in existence. The great Humboldt speaks of him with enthusiasm as a natural philosopher and chemist and as the independent inventor of the mariner's compass. His life, after his sudden and striking conversion, was one long succession of suffering, imprisonment, and banishment, ended by martyrdom. Altho he had been banished from Tunis for disputation and for preaching to the followers of Islam and forbid-

den to land there again on the pain of death, yet when his work was done in Europe, at the age of eighty he returned to Tunis, went boldly into the open square of Bugia, the capital, and proclaimed salvation through Christ. A crowd gathered; it was known that he was under sentence of death by stoning; a few stones were thrown, and he was hustled by the crowd toward the seashore. Yet in the confusion he kept his face toward his enemies, still crying out, "None but Christ!" Once outside the town, the crowd of angry Turks fell upon him with showers of stones. At last he fell, but rallying and raising himself on his hands and knees he shouted again, "None but Christ!" It was his last testimony. Left for dead, he was taken on shipboard by a Christian sea captain, only to die. Thus perished a man who did more than any other single missionary, from that day to this, for the conversion of the Mohammedans. The motto of his life might well have been these words from one of his own books: "He who loves not lives not; he who lives by the Life cannot die." He advocated, as the most practicable method of missionary work by the Church, the establishment of institutions of learning where holy monks of great wisdom could learn various languages, so as to be able to preach to unbelievers. Had the Church responded to his call, Raymond Lull would have anticipated William Carey by exactly seven centuries.

Details of similar martyrdoms in China and Japan in the Middle Ages, among the Iroquois and Hurons in the early days in our own country, in the Soudan and the Congo country in our own time might easily be multiplied. Parkman's histories tell of such cases as those of Brebeuf and Lallemant, who, having been tortured with the most exquisite cruelty, escaped from their rescuers to go back to their tormentors in order to preach to them and to administer the sacrament of the Mass. However mistaken or even fanatical such men may have been, we cannot help admiring their lofty courage, their steadfast devotion, and their splendid self-denial.

3. The Law Concerning the Preaching of the Word. There are several lessons we may learn from the failures of the Romanists. Nothing they have done is more clearly a mistake than the dependence they have put in other agencies than the Gospel of Christ. The whole question of the efficacy of the sacraments emerges here. Could anything be more pathetic than the wonderful sacrifices made by the Jesuits to baptize Indians who did not know they were being baptized, to sprinkle holy water on sleeping heathen Chinamen, or to administer the sacrament of extreme unction to dying Africans unconscious of what was being done? Of course Protestants believe that such methods are not worthy of the name of missionary effort. But some people who ought to know better are advocating other means than the presentation of the Gospel as missionary work.

We do not for a moment discount the educational work of the missionary. He must teach the people among whom he labors to use both brain and hand. He must do all he can to civilize them. He will reduce their

speech to writing if it is not already a written language. He will teach them to till the soil if they are not already an agricultural people. He will teach them all the arts and sciences possible. He will aid them to develop the resources of their country in every possible manner. He will be the apostle of culture and material prosperity, of literature and enterprise ; but first and above all he must be the herald of Christ.

Altho not an example of the most illegitimate methods of Romish mission work, Francis Xavier is the most conspicuous failure because he failed to teach the Word. It is pure extravagance to call him "*the* Apostle of the Indies," and to compare him with St. Paul, as some historians of the Church of Rome have done. It is pure partisan blindness which does not see that his work amounted to almost nothing that was permanent. To be sure, he opened the way into Asia for other members of the Society of Jesus, of which he was one of the founders ; but the lasting spiritual results of his work were pitifully small. This poverty of results was due, we believe, to dependence on other agencies than the Word of God. Xavier always speaks of having made Christians : "*Feci Christianos*" is his constant expression. These people were manufactured into Christians by holding up the crucifix before the multitudes who gathered to hear him and persuading them to bow before it, or by taking the branch of a tree and sprinkling them with consecrated water. His zeal knew no bounds. All day long he toiled to administer the sacraments to as many people as possible, taking neither time for eating nor sleeping, and spending the short remainder of his nights in prayer. "*Amplius !*" ("More !") was still his cry, even when he was most thronged with candidates for baptism or confession. If such methods could have been permanently successful, there was no reason why Xavier should not have succeeded ; for he had every advantage of money and power behind him. He could make it profitable to become a Christian in India. The poor and the suffering were liberally relieved. Besides administering to the bodily diseases of all who would come to him, and feeding all the hungry who swarmed to his ministrations, he had the temporal power of the Viceroy of Madras behind him. Four thousand gold fanams were granted by the Viceroy to pay the "priests," so-called, which Xavier appointed from among his converts in each village. When it is remembered that St. Francis spent but a few days, or at most but a few weeks, in each village, we need not be surprised that his converts soon lapsed back into heathenism in name, from which they had never emerged, in fact, even tho they were presided over by the "fit persons," as he calls these priests, who had been selected to draw the salary from the royal treasury. Xavier's failure is acknowledged not by Protestants only, but even by members of his own society, the Jesuits. Abbé Dubois laments that the work was not thorough. Indeed, St. Francis himself felt that he had failed. In a letter to the King of Portugal, when he is about to leave the country for China, he gives up his plan for converting the Hindus through the offices of the Church, and

urges that the Viceroy be held accountable for making his subjects Christians by civil power. He says : " I wish that you would mention each of us by name, and say that we are not responsible ; but that the duty of spreading Christianity depends upon the Viceroy and upon him alone." He goes on to urge the King to punish, by imprisonment and confiscation of property, the governors of such provinces where there were few neophytes added to the Holy Church. This he feels it his solemn duty to urge.

It would not be fair to speak thus of the failure of Xavier's work and to seem to cast discredit upon him without going on to say a word concerning his piety and his sufferings. His letters show a wonderful zeal, and his life of self-abnegation proves that his zeal was genuine. One of the most beautiful hymns we owe to him,

" Jesus, I love Thee, not because
I hope for heaven thereby,"

reveals the pure and beautiful soul of the man. Nothing was too painful for him if he could move the hearts of men thereby. One of his methods was to scourge himself vicariously in order to make merit for the person whom he was endeavoring to convert, and in whose presence the penance was performed.

Hough, in his " History of Christianity in India," says : " His personal character appears to have been unexceptionable. His missionary character also in many respects is worthy of admiration. For grandeur of design and diligence in execution ; for disinterested love to man ; for unwearied devotion, self-denial, renunciation of the world, intrepidity in dangers, and many other estimable qualities, he has left behind him an example which few have surpassed since the apostles' days."

4. The Law of Separation. The Romish Church is a mighty political engine of power. We may learn that the success of the missionary comes " not by might or by power, but by My Spirit, saith the Lord." The whole question of the union of Church and State is involved in the Romish theory of missions. More than once the Pope and his agents have secured the promulgation of a decree by the governments of certain provinces declaring allegiance to the papal see only to find that the people would not submit ; or it has been found that if the people have become Catholic in name, they have remained heathen in fact. Men cannot be made Christians by proclamation, even tho they be willing.

The experience of Rome ought to teach us to avoid all political entanglements. One of the most amusing failures which the Romish Church has made to introduce Christianity by treating with the government of a country was in the case of the successors of Jenghiz Khan. Messengers had come from the Tartar empire, which was threatening to overrun all Europe, to the court of Louis IX., " Saint Louis," with stories of the willingness of the Tartars to accept Christianity. As the Tartars were

known to be Deists, with little or no religion of their own, and as they looked with equal favor on Buddhism, Mohammedanism, and Christianity, the pious King of France sent an embassy with rich presents to the Grand Khan Gajuk, asking him to make Christianity the religion of his empire. But the barbarian Mongols regarded the presents as tokens of the submission of Louis to their authority, and sent back the messengers. The famous William of Rubruk was sent by St. Louis at the head of a second body of ambassadors on a journey of 5000 miles to be bandied about from one chieftain to another until he reached the Grand Khan himself. But instead of being allowed to introduce Christianity, at the close of a disputation with Mohammedans and Buddhists, the Franciscan monk was sent back with a threatening demand to Louis to tender his submission in due form and become tributary to the Khanate of Tartary.

5. The Law of Unworldliness. One cause of the failure of the Romish Church to do permanent missionary work in certain countries has been the immoralities of those who have followed the missionaries. The Romish missionaries who followed Xavier were expelled from Japan by the indignant natives in 1614 principally because of the flagrant wrongs done by the merchants, sailors, and adventurers who swarmed into the country in their wake. We may learn from the Romish missionaries in another field to labor with the settlers and traders who have gone among heathen tribes. In 1586 the famous Jesuit mission was established in Paraguay. Here the intolerable cruelty of the Spaniards had long rendered fruitless all the efforts of the Franciscans to convert the Indians. The Jesuits wisely judged that the Spaniards needed reconverting first. They turned their efforts toward their reformation with so good effect that before long the Indians, believing that there must be something in a religion which could so change the conduct of the whites, began again to return to Christianity or to seek baptism for the first time.

But the Romanists are not alone answerable for crimes against weak, helpless, uncivilized nations. It is impossible to estimate how much the liquor trade, licensed vice, and the immorality of so-called Christian nations have done to retard the progress of the world's evangelization. No pages of statistics nor figures of speech can give an adequate idea of the wrong done to China by the opium traffic of Christian England or to Western Africa by the liquor trade of Christian United States and Germany. It is of no use to say that the Church does not stand responsible for these evils; the heathen, among whom our missionaries go, look upon the missionary and the merchant as being equally the representatives of the same country. If the missionaries are merchants, if the missionaries make money profit out of their converts, worse still, if the missionaries are cruel or licentious men, how impossible is it that their efforts should be successful, no matter what they teach. While we are far from charging these sins against the Romish missionaries as a class, yet the history of the work of Cardinal Ximenes in the West Indies and Mexico and of the Jesuits in

Paraguay may stand as an illustration of the cause of failure to win the natives because of worldly or sinful lives.

6. The Law of Other Worldliness. Closely connected with the last is the failure to do permanent work because the missionaries of Rome have been satisfied with a Christianity that is merely nominal. To secure this outward assent to the doctrines of Rome, her missionaries, but especially the Jesuits, have been willing to make almost any concession to the heathen prejudices of the people they were trying to win. Mosheim gives a very full account of the methods employed by the Society of Jesus in India and China. In these countries during the seventeenth century they won converts by wholesale by adapting the doctrines of the heathen to the teachings of the Church of Rome. Only the more flagrantly wicked practices of the heathen were condemned ; whatever could be twisted from a heathen to a Romish significance was kept. The Jesuits of this period concluded that St. Francis Xavier had made a mistake by beginning at the lowest classes. They supposed they could easily win the lower after they had converted the higher classes. So, in order to win the Brahmins, Robert de Nobili, a nobleman of Tuscany and a member of the Society of Jesus, having perfected himself in Sanscrit, Telegu and Tamil, as well as in the social customs of the Brahmins, went to India and declared himself a Brahmin come from the West. He conducted himself after the manner of the most ceremonious of the Brahmins, and would not suffer himself to be approached except by men of high caste. He brought with him a parchment—forged of course, which declared that the Brahmins of Rome were descended from the god Brahm, and were of more ancient foundation than the Brahmins of India. The parchment declared, further, that the members of the Society of Jesus were the direct descendants of Brahm. When the authenticity of the parchment was questioned, De Nobili did not hesitate to declare on his oath its truthfulness. He also forged a Sanscrit book purporting to be a fifth Veda, which he and his fellow-Jesuits swore they had received from Brahm. The result of this policy was that in three years seventy high-caste Brahmins had accepted the Christian doctrines concerning God, the atonement, and the leading teachings of Christian morality. They abandoned their idols, but retained caste distinctions. Angry opposition arose ; but in spite of this thirty thousand converts were gathered. Separate churches were built for the high and low castes, while the outcasts were forbidden even to approach the Brahmin-Jesuit priests. But however successful the work seemed, it is not strange that such a policy of falsehood and accommodation should soon have brought disastrous failure. The noble kinsman of Robert de Nobili, the great Cardinal Bellarmine, himself a Jesuit, protested most solemnly against such a policy. Altho the order compelled him to retract, other orders of the Church had influence enough to secure a bull from Gregory XV. in 1623 which was unfavorable to the Jesuits. To this bull the Jesuits paid no heed ; but in time their own falsehood, their mercantile speculations and other secular

undertakings, all contributed to the collapse of the order, which was repressed by Clement XIV. in 1773.

Such are some of the lessons which we may learn from our friends the enemy. What shall be the outcome of the struggle carried on along such different lines to win the world from heathenism? In the language of a modern writer: "The future of Protestantism depends upon itself. Our clergy must show a greater readiness than Catholic priests to go anywhere at the call of duty. The welcome to Protestant houses of worship should be more free and cordial than to Catholic sanctuaries. Our laity must prove that their gratitude to Christ for a free salvation is at all times a larger draught upon their financial resources than the doctrine of penance which supplements the cross by works of personal sacrifice and merit. Our missionaries must swarm most numerous among the millions of heathenism. In the competition with Catholicism we must not depend solely upon principles—we must show larger and richer fruitage than they."

But this is not all. We must not sit down to rest in the hope that Protestantism will survive because it is the fittest to survive. Some men are questioning whether the Anglo-Saxon type of Christianity is the fittest religion for the Oriental mind. Such a question proves that that man's religion cannot win because it lacks the great force of faith. Our hope is in the promise of the Lord of Hosts, who has said that the kingdoms of this world shall become the kingdoms of the Lord and of His Christ. With faith in Him we hasten the coming of His kingdom.

THE INQUISITION AND ITS "HOLY OFFICES."

BY THE EDITOR-IN-CHIEF.

Few people, even among intelligent Protestants, are familiar with the infamous history of the Inquisition. When in Rome, few spots more repay investigation than the Palazzo del Santo Uffizio, near the Vatican, the building formerly used for the "Holy Office" as instituted by Paul III., in 1542. The tribunal was abolished by the Roman Assembly after the revolution of February, 1849, but restored in the June following by Pius IX. During the French occupation of Rome, the old Palazzo was turned into barracks, and the business of the Inquisition was transferred to the Vatican.

When Paul III., seeking to deal a death-blow at the Protestant Reformation, issued his bull in 1542, creating the tribunal of the "Holy Office," (!) he appointed six cardinals—Caraffa and Toledo being the chief inquisitors—who were clothed with power to appoint successors, and with authority to decide all cases as a court of final appeal. All parties, rich and poor, patrician or plebeian alike, were given over into their hands

to imprison on suspicion, to punish on conviction, to torture by way of compelling confession. The only power not entrusted to them was the right of pardon—His Holiness reserving that prerogative to himself. And the Inquisition thus became, in a double sense, a court that showed no leniency, and its victims had indeed "judgment without mercy."

The rules of its action are a curious relic of papal equity. Let those who think the papacy needs no "missions" carefully read and ponder them :

1. In affairs of faith there must not be a moment's delay, but on the slightest suspicion proceedings must be taken.

2. No regard must be paid to any potentate or prelate, whatever his power or dignity.

3. On the contrary, the greatest severity must be shown toward those who seek to shelter themselves under the protection of a ruler ; only where confession is made are leniency and fatherly compassion to be shown.

4. To heretics, and especially Calvinists, no toleration must be granted.

The cardinal chiefs of the Inquisition did full justice to their "Holy Office" as thus defined. And if Paul III. was a severe superintendent, his successor, Paul IV., out-Heroded Herod for the violence of his persecuting zeal. When he assumed the papal tiara he was already in his eightieth year, yet it was said of him proverbially that he knew not what it was to make a concession ; and certainly in his conduct of the "Holy Office" he exhibited an unrelenting hatred of heretics, mixed with a severity which was absolutely merciless, and an intolerance that was absolutely unbending. He was the impersonation of Talus with his iron flail. His very eyes flashed fire, and his tall, erect, spare form seemed wrought of iron with nerves of steel. To one end all his energies were devoted—at any cost to put down heretics and make the Roman Catholic See triumphant over all "reformers," a world-wide power with undisputed supremacy. In fact, so terribly hard was his iron rule that when, on August 18th, 1559, he died, a riot arose, and "hell broke loose." The prison of the Inquisition was broken open and fired, the prisoners being released. The rioters went to the chamber of the Inquisition and slew the chief inquisitor, burned or spoiled all the archives, and were hardly restrained from burning also the convent of Sofia Minerva, where the old court of the Inquisition existed, and where Galileo underwent his famous ordeal of trial for astro-nomic heresies.

About the saddest things there is often a grim humor ; and the "Holy Office" is not without its absurd and semi-ridiculous aspects, as when, for instance, in the name of religion, it calmly and systematically countenances the most atrociously irreligious and barbarous proceedings, reminding one of the enormous cruelties inflicted on helpless brute in the name of science, amid the horrors of vivisection, in the interests of *eliciting truth*, as from victims of inquisitorial tortures.

For example, in the new Palazzo, near the Vatican, one may see the cells lined with reeds, in which a prisoner could not stand upright. A

curious advertisement appeared in 1880, offering for sale the "halls of the tribunal, prisons, and *dungeons of torture.*"

Dr. John Stoughton saw, while in Rome, that unique volume whose title is, "Sacro Arsenale, over oprattica dell' offitio della Santa Inquisitione—con l'insertione d'alcune Regole fatta dal p. Inquisitore, Thomaso Menghini Domenicano, e di diverse annotationi del Dottore gio Pasqualone. MDCCXVI." The sixth part, which treats of the detection of heresy, unblushingly describes methods of interrogation by torture. One would think even the "Holy Office" would hesitate to put such things in print and give such a formidable weapon to the "reformers" and other enemies of the "Holy Roman See;" but the reader must be the judge of the depravity akin to madness that can unhesitatingly commend such atrocities.

Three of these modes of examination by the agonies of torture are specified: *Tormento del fuoco*, or torture by fire; *tormento della stanghetta*, or torture with the bolt or bar; and *tormento della cannetta*, or torture with the soldering pipe! Here, as Dr. Stoughton remarks, is a typical example of "framing iniquity by a law;" and in the pages of this extraordinary volume, with the coolness of the most audacious effrontery, *rules are given for the infliction of the most exquisite pain.*

And yet, with the most pious conformity to a religious routine, all this holy vivisection was inflicted on the helpless human victims in the name of the Church and the compassionate Christ! The inquisitors assembled in solemn fashion, invoking the name of Christ, and prayerfully proceeded to the duties of the Holy Office! Records were put before them of persons—*suspectos heretica pravitatis*, as the names of prisoners are entered on the calendars of Newgate, and they summoned before them the accused parties.

Severe questioning, accentuated with exhortation, threatening, persuasion, extorts confession; if not, then the gentle persuasions of flame and bolt and soldering pipe and other humane appliances are added to elicit the *truth*, until, to get rid of the intolerable torment, the victim acknowledges anything, however false—for no confession satisfies the Holy Office which does not confirm previous suspicion. It is a hall of judgment in which judgment is virtually pronounced in advance, and the examination must confirm the previous decision. Penalties of greater or less severity follow—a public whipping, confiscation of property, solitary penance, slavery in the galleys for any period, life incarceration; public abjuration is the least of penalties, the *auto da fê* is the greatest. And all this for what? For holding that there is no future purgatory; that auricular confession is not necessary; that there is no sin in eating meat on proscribed days; that images and relics are not to be worshiped; that Christ is our sole Advocate with God; that popes who do not live like Peter are not his true successors; that papal indulgences and anathemas are not of any value or weight, and priestly absolutions are not efficacious; that justification is by faith alone; and that the host is not the real body of Christ.

How one exults to trace the history of these victims of papal tyranny, who, like the three holy children, could not be intimidated even by torture—like Bartolomeo Bartoccio, who after two years in a cell, doomed to the fires, walked with a bold step up to the stake, and amid the flames shouted : “ Vittoria ! Vittoria ! ” It was said of Savonarola that as the Bishop of Florence threw at him a burning brand, crying, “ I cut you off from the Church militant ! ” he triumphantly replied : “ Aye ; but you cannot cut me off from the Church *triumphant* ! ”

We have not in this brief paper traced the Inquisition either to its beginnings or into its ramifications. Suffice now to say, by way of completeness to the outline of its history, that the first *permanent* court of inquisition was established in 1248 under Innocent IV., the chief direction being vested in the then recently established Dominican order. Previously it had been *local* ; now the tribunal became *general*, and was introduced successively into Italy, and Spain, and Germany, and Southern France. In France, the Inquisition came to an end under Philip the Fair, tho under Henry II. an unsuccessful attempt was made to revive it as an engine of extermination against the Huguenot heresy.

In Germany, it fell into disuse in the days of the Reformation. But in Spain and Portugal it has a history which has perhaps no parallel in the annals of the race. Early in the reign of Ferdinand and Isabella, Sixtus IV., in 1478, revived the organization after a long period, during which it had but a nominal existence ; the crown, however, both controlling the acts and appointing the actors of the court.

In 1483, a little more than four hundred years ago, the Spanish Inquisition began its terrible career under Thomas de Torquemada. The number of victims, as given by Llorente, the popular historian of the Inquisition, is nothing short of appalling. During the sixteen years of Torquemada's tenure of office alone there were nearly *nine thousand* persons who were burned ! Under Diego Deza, the second head of the tribunal, in eight years over sixteen hundred suffered at the stake. Some have doubted or denied the accuracy of these statements ; but after making all possible deductions and reductions, it is impossible calmly to contemplate the amount of cruelty undoubtedly practised. The horror which these records excite finds little parallel except in that awakened by the modern Armenian massacres.

The rigor of the Spanish Inquisition abated in the later part of the last century, after a period of three hundred years, the full history of which can never be written ; and if it were, should be written in blood and deposited in the archives of hell.

The whole method of inquisitorial proceedings illustrates the *irony* of history. A party on mere suspicion could be arrested and imprisoned at will, and kept in prison until it pleased his judges to submit him to examination. The proceedings were secret. He was confronted by no accusers, nor did he even know their names, and, in some cases, not even the

grounds of suspicion ! The evidence of an accomplice was inadmissible, and torture was always the *dernier resort* to extort confession of guilt. If, after the torture ceased, the victim disowned the confession made on the rack, he was put to torture again till he once more "*confessed the truth*" as before. The fact that no such tribunal is in operation to-day proves, alas ! nothing but that the Holy Roman Catholic Church has no longer the autocratic power which made such high-handed atrocities possible. When Father Hecker can boldly assert that "Heresy should be reckoned and punished in the *thought*," intolerance is not dead, and only the power is necessary to revive the Holy Office. Rome no more tolerates Protestant heresies to-day than at any other time since 1248. Let us not deceive ourselves, nor abate our solemn protest against the errors which ensnare human souls in the name of Christianity. "Separation" is the watchword of the day, not "Union," and charity itself demands this separation that we "be not partakers of her plagues."

REGULATED VICE IN GENEVA.*

In a letter to the friends of repeal in Great Britain, an esteemed correspondent gives a vivid picture of the course of events at Geneva on Sunday, March 22d, when by a large majority on a popular vote, the regulation of vice was confirmed. The writer says :

"I have been called to witness a dark page in the history of human life. It is painful to me to have to record it ; but its lessons are needful and solemn, and I wish I had a voice to reach to the end of the civilized world, that those lessons might be heard. How many years we have had the hard task imposed on us of trying to show people—good people—the horrible principles embodied in the State regulation of vice, and the results which must necessarily follow ; and they would not, will not, believe us. You already know the result of the popular vote—we had 4068, as against 8300, a crushing defeat. I must presently explain how the people were misled by the Government ; so that this cannot be quite truly said to be the verdict of the people, tho' to all the world it seems so. It will be, and is, a great triumph for our adversaries everywhere. I am glad that the gates of this inferno were thrown open, and that the results of a hundred years of Government organized and protected vice have been for once fully revealed.

"Sunday morning—the voting day—I went to an early service in a Free church, where most of our friends go. There was great life in that service, at the end of which most of us had the Sacrament together in almost absolute silence. I should rather have liked that we had all received it standing, with a drawn sword in one hand, as the old crusaders did. The spirit of war, however, was there, as well as the Master's benediction, 'My peace give I unto you.' A dozen or more of our bravest men

* This astounding article appeared in the London *Christian* of April 16th, and is to my mind unequalled in its revelation of human depravity by even the massacres in Armenia. It reminds one of Paul's words : "It is a shame even to speak of those things which are done by them in secret," only here it is done shamelessly and openly.—A. T. P.

were absent from that service, having to preside from eight A.M. to six or seven P.M. at the different 'urns' (polling-places), and as the Abolitionist gentlemen were comparatively few, the best of them had to stay all day at that post.

"When the result of the poll was known, the leading 'tenanciers,' with their banners and following, forced their way into the Church of the Fusterie, at the entrance of which the final result of the voting had been made known; and then began scenes and processions which had been organized beforehand. It is a pain to write of it; but it is well that the worst should be known, well that the Genevese should have had the awful revelation of the vileness of what they had been harboring in their midst. You may know, perhaps, that every house of debauchery under Government sanction and protection is obliged to hang up a red lamp over the door, as a guide to visitors. So that now, and especially since Sunday night, that powerful institution which rules Geneva is designated as the 'Lampe Rouge.'

"They had organized processions in case of a victory, with designs and red lamps. They marched through the whole city, a mass of devilry and obscenity which I suppose could hardly be seen anywhere else except perhaps in Paris. Soldiers had been posted all about the Fusterie; but, nevertheless, the red lamps rushed into the church and marched round it inside, locking the gendarmerie out. The latter could not even succeed in forcing their way round the outside of the church, so dense was the crowd. Inside, it seems, the red lamps held a sort of service to the devil, tramping, swearing, and singing songs of the utmost blasphemy and obscenity. They sang a hymn which is often sung at meetings or street preachings here, addressed to the Holy Spirit, beginning, 'Source divine of light and life' (in French), and they turned it into a hymn of praise of the 'red lamps'—'Divine source' to them of all they find most agreeable! They had a banner on two poles, with the names in large letters of de Meuron (a prominent Abolitionist) and the 'Bon Dieu,' and a red lamp hanging over both names. They cursed and hissed and howled at the names of God and de Meuron. '*A bas le Bon Dieu!*' '*A bas de Meuron!*' '*Vive la Lampe Rouge!*' They also parodied a hymn which spoke of the Savior on the cross in a way too awful to speak of, and the indecencies were on a par with the blasphemies.

"Having 'consecrated' the red lamps in the large church, they went on to all the other churches and filled the air in front of each with their blasphemies. Then branches of the procession went running to the different places which they hated most, and where they hoped to find some Abolitionists. They went first to the Young Men's Christian Association, but they had an *avant-courier* in the person of one of our scouts, who ran faster and told that the 'red lamps' were coming, so that all the men assembled had just time to get out and disperse, and only windows were left to be battered in. They went to our federation office, but it was locked up. So through the long hours devilry reigned in the city—an open and impudent saturnalia, flaring its own shame before the eyes of all.

"This revelation of the source and nature of the opposition to us, and of the fruit, 'after its kind,' which State protection of vice brings forth, was necessary, and has begun already to bring about a reaction. Most of all, it has opened the eyes of all the good men, pastors, etc., to the moral pestilence in the midst of which they have been living for several generations. It is profoundly humiliating to the proud Genevese; for they are a very proud people, and they feel it all the more coming just before their

great exhibition, and because they are being taunted and exulted over by the press of France and other countries.

“Now to explain, in a degree, the great majority against us. If the question had been, ‘Do you desire the abolition or the maintenance of the *maisons tolérées*?’ every man, woman, and boy would have understood, because the *maisons tolérées* are as much in evidence and known, as the Cathedral or market-place. But the regulationist majority on the Grand Conseil invented the double question in order, no doubt, to perplex the people. Our friends in the Grand Conseil opposed it with all their might for several days, but in vain. The questions put before the electors were : 1. ‘Do you approve of the *projet de loi de l’initiative*? Yes or no.’ 2. ‘Do you approve of the *projet de loi* of the Government? Yes or no.’ You can see what a throwing of dust in their eyes this was. Working men were honestly asking, ‘What does it mean?’ and during the past five weeks our party were not allowed to hold meetings to instruct the people. Every meeting was broken up by the *Lampes Rouges*, and finally every hall and room was closed against us by a police order. Attempting to speak in the streets or roads, our friends were stoned and assaulted and silenced by noise. Freedom of public meeting and freedom of speech no longer exist in Geneva. If we had had those liberties it is believed that we might have had a majority of votes. Working women told us that their husbands were good men, but meant to abstain from voting altogether because they did not clearly understand the questions. Many hundreds abstained. Then the *Genevois* had worked hard to tell the people that we had deeply injured *La Patrie*, and troubled Geneva, and spoiled the prospects of the exhibition, and that all the agitators were paid by an English lady who had been sent from London with hundreds of pounds in her pocket. The poor people were misled by this kind of stuff. When one considers all these traps and deceptions put before them, to say nothing of the drink, one almost wonders that there were found 4000 who voted for abolition.

“I have many good things still to report, which we should never have known of but for this appeal to the whole people—so many unexpected adhesions, and, above all, such brave and right action on the part of young men at the university, and even boys in schools.”

AN OPEN LETTER TO OUR MISSIONARIES IN TURKEY.

DEARLY BELOVED IN CHRIST : During the past few months I have sought to comfort myself by trying to comfort some of you. Unable longer to continue this, I will put my last effort in the form of a general letter, which, tho it may be too broad for Turkish mail-bags, is not too large for the religious paper of a free people. It may show that the situation is appreciated at home without any compromising utterances on your part.

Bible lands are depicted on the pages of the Bible not merely by the descriptions of the doomsday Book of Joshua, but by the highest spiritual utterances of the prophets. Take an example : “He stood and measured the earth.” What mere didactic statement could equal the terseness of that? Measuring the broad earth without moving from his place! “Then he beheld and drove asunder the nations.” To appreciate this we must place ourselves at sunrise outside the gate of some city east of the

Jordan and see its flocks pour out in one undistinguishable mass. Suddenly a shepherd calls his own sheep by name, and they follow him to their own pastures, and others do likewise, leaving the place recently the scene of so much life totally empty. So here the Lord looks on a crowded battle-field of Syria, where the enemies of Israel hasten to His overthrow. He does not speak. He only looks; and at that look the hosts of each nation gather by themselves and disappear homeward. "Then the perpetual hills did bow," like the moving cloud splendors that resemble them, and yet even while the mountains flow down at His presence, "His ways are everlasting." No mere didactic utterance could express these truths so forcibly.

Let us look on another picture. When the primal flood of Turkish carnage and devastation left Asia Minor and entered Europe, their organization was so complete and their weapons so perfect for that age that Europe trembled at the battles which were to decide whether Christ or Mohammed should rule in the land. These men judged Islam by its results, and the impression made by them was intense. In the lapse of years, however, it has faded out, till now scholars, from the text of their sacred books, tell us *à priori* that the writings of Sakyamouni are the best for Buddhists; the Chinese classics for that nation; and, passing over others, that the Koran and the traditions* are most edifying for the Moslem. But while they daintily work out their theories, like a thunderbolt from heaven the words of the Master break on the ear: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" And, lo! the fruit lies to-day before the eyes of the nations.

All men know what it is.

The first impression may be to make the bloodshed prominent in the picture; but the ethical foundation is so remarkable as to demand our notice. To introduce a new religion, the law against murder is set aside that the proselytizer may indulge in it without stint. Then the murderer is rewarded by the property of his victim, while the one he professedly seeks to convert is stripped of every right that a Moslem is bound to respect. Even the family, tho built up by the most sacred sanctions, is shattered into fragments, and every member of it made to pander to the lusts or the covetousness of his oppressor. Each one may judge for himself whether the perpetrator of such crimes would think more of securing a convert who may reclaim a portion of his goods or of numbering him among the slain.

Nor are the massacres to be measured by the number of victims nor by the cruelty of the methods employed. We must look at the victims themselves. The Armenians are the New Englanders of Western Asia. A householder might dwell between an earthen floor and an earthen roof with very little furnishing between; his clothing might be of the coarsest material and bear the marks of much repairing, yet he lived in the house that had been occupied by his ancestors for many generations. There is something about him that commands respect, not in his surroundings, but in himself. He constantly submits to the greatest privations to enrich his

* A Moslem tradition of Jerusalem teaches that in the great day Jesus Christ will sit on a projecting stone high up on the eastern wall of the Temple Enclosure to judge the world assembled below in the valley of Jehoshaphat. One or two questions occur to us. Should a martyr, slain by Moslems, come forward to be judged and be condemned for not renouncing Christ and accepting Mohammed, what becomes of the promise held to in the dying hour: "Be thou faithful unto death, and I will give thee a crown of life." If Christ bestows that crown of life, what becomes of Mohammedan teachings? Again, should a Moslem approach, claiming to have slain a Christian who refused to accept Mohammed, shall Christ reward him and so stultify all those exceeding great and precious promises that are ours in Him? If He fulfils those promises, again what becomes of Mohammedanism?

Turkish landlord. His submissiveness is amazing to one accustomed to our free institutions. This is the victim selected for a sacrifice on the altar of Turkish fanaticism.

The news of the massacre reached the nations, and on all sides arose one cry of mingled amazement and execration. Many felt ashamed to be related to such murderers, even by the tie of a common humanity. Let Christians see that these feelings do not spend themselves in idle complaint that the dark ages have intruded into this nineteenth century, but let the words of Jesus, "By their fruits ye shall know them," sink ever deeper into their hearts. One day our Savior was conversing with the Jews, and, looking them through and through—for He "knew what was in man"—He said: "Ye are of your father the devil, and the lusts of your father ye will to do. He was a murderer from the beginning, and abode not in the truth, for the truth was not in him." Christ looked so deep into their hearts that He saw the connection between murder and falsehood—a connection that existed long before the days of Uriah the Hittite, and shall exist to the end. And what an interweaving of bloodshed and mendacity runs conspicuously through all these recent events! One cannot look on the one without seeing the other. Daniel speaks of two kings "speaking lies at one table;" but here more than two engage in the work, and they would need very spacious parlors for their nefarious councils. This characteristic of the Government filtrated down into the common people, so that the whole land became a nation of liars. When missionaries first went there it was noticed that they were speakers of the truth, and the people gravely decided that it was because they had not the necessary adroitness to make lying a success.

Some may think that the Turks are included in the apostolic teaching, "The powers that be are ordained of God;" but he goes on to describe the powers that he speaks of in saying that they are a terror not to good works, but to the evil—a character which the Turks have not yet learned to exhibit. Still, as at the first, they are an organized banditti, continually devouring the lands that have fallen into their hands by the fortunes of war. Some of their methods of devouring we have seen within the last few months. The Turkish Government strains every nerve to keep out the truth; but it might as well try to shut out daylight from the land when the sun is risen. The Turks think that they have a monopoly of the art of covering it up, hence their unwillingness to have spectators on the scenes of their intended wickedness; but they forget that Christ said: "There is nothing covered that shall not be revealed; and hid that shall not be known." These, His words, abide true forever. That mythical quarantine in Sassoun, where no epidemic existed, stirred up a more thorough investigation than an honest statement of the facts would have done. Those kerosene cases intended to consume the last traces of massacre only brought to light more clearly the forethought employed in preparation for it. At first the Kurds were employed as a screen behind which the real actors could do their work; but soon rewards and promotions revealed the true agents, and not long after the pet name, "Hamoudiyeh," identified the originator beyond possibility of mistake. This outbreak of evil shall pass away. Its authors and abettors shall soon stand before their judge, but the quiet work of preaching the Gospel shall go on, and the gates of hell shall not prevail against it, for Christ has said: "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." And so it shall remain even after the "earth is burned up and the elements shall melt with fervent heat."

One of the good tidings foretold of Christ, in Psalm 72 : " He shall break in pieces (scatter as dust) the oppressor." It is our privilege to turn this promise into prayer until it is completely fulfilled.

There is one topic vitally affecting our missionaries, on which I would say a word with great diffidence. It has been said that the difficulty in some places of protecting an American citizen is so great that they should be forbidden to go to them, and if they persist in going, they must take the consequences. On this topic I am moved to present certain truths. The rights of an American citizen are inalienable. They can be forfeited only by crime or extreme rashness. To ascertain whether any course is rash we must go back to the authority for taking that course. Now, it is not churches or missionary societies who send out missionaries, but Jesus Christ in person. It is His lips that say, " Go ye into all the world." The Lord Jesus makes very much of this fact, for He says : " As the Father hath sent Me into the world, even so have I also sent you into the world." He also has a perfect knowledge of those whom He sends, for He says : " Behold I send you forth as sheep in the midst of wolves." He also foresaw that personal violence would be offered. " The time cometh that whosoever killeth you will think that he doeth God service." Were they on that account to turn back? No ; for He says : " Whosoever will save his life shall lose it : but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." " If any man come to Me and hate not . . . yea, and his own life also, he cannot be My disciple." " Be thou faithful unto death, and I will give thee a crown of life." Is a missionary to be accounted rash who lovingly seeks to walk according to these words of his Master? Let men ponder well these words of Christ before they make the charge.

Your brother in Christ,

THOMAS LAURIE.

SIXTIETH ANNIVERSARY OF THE COLONIAL MISSIONARY SOCIETY.*

Sixty years ago, May 13th, 1836, a number of men were appointed " to manage the affairs of the contemplated mission to the British colonies," among them, John Remington Mills, the first treasurer ; and the Rev. Thomas Binney, Andrew Reed, and Mr. George Gull, the first secretaries of what became the " Colonial Missionary Society." Rev. Henry Wilkes, M.A., was appointed first missionary, and Montreal, Canada, chosen as the sphere of his labors.

A circular, issued immediately after that meeting, stated that the society had been " instituted to sustain and extend among our fellow-countrymen in the British colonies the ordinances of Divine worship and the blessings of evangelical religion." This it proposed to do by selecting and sending out well-qualified ministers ; and by supporting them, partially or wholly, for such periods as circumstances may require. Sixty years have gone since then. All who took part in those early meetings have passed away—but the work still goes on, and its need does not lessen. True, there are colonies which have not the strong claims for help which they presented sixty years ago, but other colonies are opening out, and so the work of the society grows from more to more. Its new " Forward Movement" is

* Reprinted and condensed from the *Christian Endeavour* of May 7th, 1896.

now to be inaugurated. As to its present-day work, the new secretary (Rev. D. Burford Hooke) says: "Our young people are going out every week to the colonies, and no society ought to receive more loyal support from those who are left behind than the Y. P. S. C. E., which seeks to meet the spiritual needs of young men and maidens far away from home and kindred."

Recently, when in Manchester, he spoke to the adult classes at Roby School of that city—a school in which there is a strong missionary spirit. Well there might be, for it was while sitting in one of the pews of Roby Chapel that Robert Moffat resolved to be a missionary, and thus few places more than it interested the Chief Khama, when he recently visited this country. From the 3551 Young People's Societies in Great Britain our younger brothers are going over the sea, and the society which helps them to be true to "Christ and the Church" has surely great claims upon them. Our colonies are making history, and they need the Christian leaven in them from the very foundation—so that the whole after-history may be permeated with the spirit of Christ.

On the other hand, the young missionaries and ministers who are going forth are mainly Christian Endeavorers. They owe something to societies with which they have been connected in the homeland, and they will doubtless plant branches in the countries to which they are going. Last month two thus went out—one, the Rev. Leonard Joseph Thacker, to be minister of a group of churches in the Kat River Settlement, Cape Colony, and the other, Mr. Herbert D. Whitmore, to do evangelistic work among the fishermen in Fortune's Bay, Newfoundland.

He is the fifth minister who has recently gone forth, in connection with the Colonial Missionary Society, to South Africa. The first was the Rev. F. Tucker, to Florida Road, Durban, Natal; the next, the Rev. D. Smith Carlyle, to Graaff-Reinet; then the Rev. Alfred Olver, to Worcester, followed by his father, the Rev. Richard Olver, to North End, Port Elizabeth; and he will soon be followed by others to Bulawayo and Johannesburg.

The work of the Colonial Missionary Society has recently been greatly increased by the resolve of its directors to include the supervision in the colonies of native churches, founded by the London Missionary Society, which have not yet reached the robustness of character and sound moral habit needed for spiritual independence. It was in consequence of this that the directors sent their secretary to South Africa, and subsequently the Rev. Dr. Barrett to Jamaica, the latter being accompanied by the Rev. W. J. Woods. The result shows that in Africa there is a field for effort singularly rich in promise and with special reasons for solicitude, while from Jamaica, where more teachers are wanted, there has come the most gratifying testimony, showing that, tho the native churches in that beautiful island are, in some respects, infantile, yet they are growing in numbers and usefulness, tho greatly crippled through the extreme poverty of their members.

In connection with this new departure the society has initiated a Forward Movement in Johannesburg, under the leadership of the Rev. Charles Phillips, a native of Nailsea, near Bristol. On the completion of his college course, he labored first in Samoa, and later at Graaff-Reinet, in South Africa; but the "vision of souls" has drawn him to Johannesburg, where it is believed his life work will be found. Mr. Phillips' labors will be chiefly in connection with the 40,000 colored people working in the compounds, for whom but little has yet been done.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union,

THIRTEENTH ANNUAL MEETING.

The International Missionary Union convened June 10th-17th in the Tabernacle at Clifton Springs, N. Y. This beautiful structure was erected at a cost of some four thousand dollars by Dr. Henry Foster for the use of this organization. Dr. Foster was the founder of the Clifton Springs Sanitarium, and he has been its patron saint until now, tho some years since he made it over to trustees to perpetuate the benevolent intent with which it was begun, of affording medical aid to missionaries, ministers of the Gospel, and teachers. Dr. Foster has thus handed over for these purposes a plant worth six hundred thousand dollars, notwithstanding its beneficence of an annual donation in the form of relief to the classes above specified, of a sum ranging from twenty thousand to thirty thousand dollars annually.

The International Missionary Union is an entirely distinct organization, wholly independent of the Sanitarium, which meets annually for the purpose of discussing missionary problems, comparing experiences on different fields, addresses by individual missionaries giving accounts of their work, and for the deepening of spiritual life in their own souls, as well as greater personal acquaintance by social intercourse. It convened two years at Niagara Falls, Canada, two years at Thousand Island Park, and at Bridge-ton, N. J., and once at Binghamton, N. Y. Since that it has convened on the invitation of Dr. Foster at Clifton Springs, chiefly as the guest of the Sanitarium, this being the seventh time in succession it has been thus entertained.

The missionaries present this year were as follows, the dates preceding the names indicating the year of entering and of retiring from the field ;

where a blank is found in the second place, it means such persons are still in the active service, expecting to soon return to the foreign field :

1892- , Miss Louise A. Babe (Africa); 1872-92, Mrs. B. H. Badley (India); 1890- , Rev. W. S. Bannerman (Africa); 1890- , Mrs. W. S. Bannerman (Africa); 1885-94, Rev. J. L. Barton, D.D. (Turkey); 1885-94, Mrs. J. L. Barton (Turkey); 1879-81, Rev. W. H. Belden (Bulgaria); 1879-81, Mrs. W. H. Belden (Bulgaria); 1888- , Miss Florence E. Ben-Oliel (Syria); 1886-87, Mrs. G. A. Bond (Malaysia); 1887- , H. J. Bostwick (China); 1887- , Mrs. H. J. Bostwick (China); 1889- , Miss Susie M. Burdick (China); 1856-86, Mrs. W. B. Capron (India); 1890-92, Rev. W. A. Carrington (Brazil); 1859- , Rev. J. Chamberlain, M.D. (India); 1890- , Miss Sarah Chambers (Brazil); 1896- , Miss Ella Chapman (Burma); 1888- , Miss Ella R. Church (Japan); 1887- , Rev. Cyrus A. Clark (Japan); 1887- , Mrs. Harriet G. Clark (Japan); 1883-94, Rev. J. Thompson Cole (Japan); 1883- , Mrs. Mary M. Conklin (Burma, India); 1881-85, Samuel Cross (Siam); 1878-79, Rev. C. W. Cushing, D.D. (Italy); 1888- , Miss Mary A. Danforth (Japan); 1883- , Miss A. Daughaday (Japan); 1869-70, Rev. J. A. Davis, D.D. (China); 1869-70, Mrs. J. A. Davis (China); 1876-90, Mrs. Andrew D'Ouseley (India, China); 1880- , Rev. J. A. Eakin (Siam); 1880- , Mrs. J. A. Eakin (Siam); 1888- , Miss Elizabeth A. Eakin (Siam); 1886- , Miss Susan Easton (India); 1868- , Miss Charlotte E. Ely (Turkey); 1868- , Miss M. A. C. Ely (Turkey); 1890- , Edward Evans (China); 1887- , Miss M. Estelle Files (Burma); 1892- , Edwin N. Fletcher (China); 1853-55, Mrs. O. M. Ford, M.D. (Africa); 1872- , Rev. Daniel O. Fox (India); 1881- , Mrs. Daniel O. Fox (India); 1882- , Mrs. A. A. Fulton (China); 1878- , Miss Frances A. Gardner (Japan); 1879- , Miss Sarah F. Gardner (India); 1880- , Miss Elsie M. Garretson (China); 1861-68, Rev. J. T. Gracey, D.D. (India); 1861-68, Mrs. J. T. Gracey (India); 1889- , James S. Grant, M.D. (China); 1873-85, Rev. Thomas L. Gulick (Spain); 1885- , Miss Emma M. Hall (Italy); 1837-77, Rev. Cyrus Hamlin, D.D. (Turkey);

1864-73, Mrs. Cyrus Hamlin (Turkey); 1840-93, J. C. Hepburn, M.D., LL.D. (China and Japan); 1840-93, Mrs. J. C. Hepburn (China and Japan); 1883- , Miss G. Y. Halliday (Persia); 1879- , Miss Emma Inveen (China); 1884- , Miss Carrie I. Jewell (China); 1887- , Rev. Geo. Heber Jones (Korea); 1872-75, Miss Mary Kipp (Syria); 1888- , Mrs. M. B. Kirkpatrick (Burma); 1853- , Mrs. Lucy A. Knowlton (China); 1887- , Rev. W. H. Lacy (China); 1887- , Mrs. Emma Nind Lacy (China); 1887- , Rev. H. F. Laflamme (India); 1889- , Mrs. H. F. Laflamme (India); 1879- , Miss Margaret W. Leitch (Ceylon); 1881- , Rev. Spencer Lewis (China); 1881- , Mrs. Spencer Lewis (China); 1880-90, Mrs. C. S. Long (Japan); 1886- , W. L. Macrae (Trinidad); 1849- , W. A. P. Martin, D.D., LL.D. (China); 1888- , Miss Stella H. Mason (Assam); 1887- , Miss Mary L. Matthews (Bulgaria); 1889- , David McConaughy, Jr. (India); 1894- , Rev. Arthur H. Mellen (Cuba); 1885- , Rev. C. P. W. Merritt, M.D. (China); 1885- , Mrs. C. P. W. Merritt (China); 1888- , Miss Emma Mitchell (China); 1887- , Rev. G. W. Morrison (India); 1889- , Mrs. G. W. Morrison (India); 1869- , Mrs. Charles B. Newton (India); 1874-90, Rev. A. B. Norton (India); 1880-84, Miss Helen S. Norton (Hawaii); 1880- , Mrs. Frances E. Palmer (Burma); 1859- , Rev. E. W. Parker, D.D. (India); 1859- , Mrs. E. W. Parker (India); 1877-83, Rt. Rev. C. C. Penick (Africa); 1881-83, Mrs. C. C. Penick (Africa); 1879-82, Miss Fannie A. Perley (India); 1895- , Horace Tracy Pitkin (China); 1868- , Rev. Theodore S. Pond (Turkey and Colombia); 1868- , Mrs. Theo. S. Pond (Turkey and Colombia); 1885-87, Rev. William de Ronden Pos (Africa); 1878-80, Miss Mary Priest (Japan); 1886- , Miss Carrie E. Putnam (Burma); 1886- , George M. Rowland (Japan); 1886- , Mrs. George M. Rowland (Japan); 1877- , Miss Anna Schenck (Persia); 1873- , Rev. J. E. Scott, Ph.D. (India); 1896- , A. L. Shapleigh, M.D. (China); 1896- , Mrs. A. L. Shapleigh (China); 1883- , Rev. Frederick A. Steven (China); 1886- , Mrs. Frederick A. Steven (China); 1881-90, Rev. M. Luther Stimson (China); 1881-90, Mrs. M. Luther Stimson (China); 1889- , Miss Cora A. Stone (Japan); 1878- , Miss Ellen M. Stone (Bulgaria); 1873- , Miss Eliza Talcott (Japan); 1868-73, Rev. C. C. Thayer, M.D. (Turkey); 1868-73, Mrs. C. C. Thayer (Turkey); 1869-72, Miss Mary A. Thompson (China); 1890- , Miss

Grace Tucker (Japan); 1889- , W. J. Wanless, M.D. (India); 1889- , Mrs. W. J. Wanless (India); 1859- , Rev. G. T. Washburn, D.D. (India); 1859- , Mrs. G. T. Washburn (India); 1859- , Rev. J. W. Waugh, D.D. (India); 1880-91, Mrs. Wellington J. White (China); 1881- , Rev. M. C. Wilcox (China); 1838-86, Rev. G. W. Wood, D.D. (Turkey); 1871-86, Mrs. G. W. Wood (Turkey); 1870-73, Miss Sarah L. Wood (Turkey); 1859- , Rev. Simeon F. Woodin (China); 1859- , Mrs. Simeon F. Woodin (China); 1860-95, Rev. B. DuBois Wyckoff (India); 1860-95, Mrs. B. DuBois Wyckoff (India).

The societies respectively were represented numerically as follows: American Board, 42; Methodist Episcopal, 27; Presbyterians, 25; Baptists, 10; Protestant Episcopal, 4; Reformed (Dutch), 3; Canada Baptist, 2; China Inland Mission, 2; Independent, 1; United Presbyterian, 2; Woman's Union, 2; Canada Presbyterian, 1; Established Church of Scotland, 1; Reformed Episcopal, 1; Seventh-Day Baptist, 1; Southern Presbyterian, 1; Young Men's Christian Association foreign field, 1. The total number enrolled in this assembly of Christians was 127.

The countries represented, as will be seen from the list, were Africa, Bulgaria, China, Cuba, Italy, Japan, Korea, Persia, Siam, Malaysia, Syria, Turkey, Spain, West Indies, South America (Brazil, Colombia), India (Assam, Burma, Ceylon), Persia, and the Hawaiian Islands.

Two thirds of these had never before attended one of these annual gatherings. About that proportion of the whole number in attendance each year are present for the first time. The meeting is so unique that none but those who remain throughout the week come into any apprehension of its worth and power. Salutations and communications are annually received from members laboring in foreign mission fields all over the globe. On the platform on Tuesday evening, June 16th, thirty-six missionaries appeared, who made brief addresses of two min-

utes each about the kind of work which they would take up on their arrival on their several fields, as they all anticipated returning before another annual meeting of the Union. We present a sketch of a few of the addresses :

RELATION OF THE CHINESE GOVERNMENT TO MISSIONS.

BY REV. W. A. P. MARTIN, D.D., PEKING, CHINA.

My recollection goes back to a time when the walls of exclusiveness stretched all around China ; and I have lived to see the gates wide open. They did not, however, roll back to the sound of celestial music, but to the roar of Western cannon. I shall speak of five periods.

1. A period of persecution by imperial power. 2. A period of restricted liberty granted by imperial edict. 3. A period of religious freedom under the protection of treaties. 4. A period of popular persecution excited in part by the success of the missionary work. 5. A peep into the future, when the Church of China shall enjoy the fullest privileges in the sunshine of Imperial favor.

The period of persecution, which lasted for over a century, was brought on by dissensions in the Roman camp. The Jesuits, who were first in the field, were many of them learned, wise, and devoted. Winning the favor of the government by their science, they profited by their prestige to plant churches in the capital and all over China. So favorable was the disposition of the Emperor Kanghi, that he and his people appeared to be on the verge of becoming Christians.

Then came the Dominicans, traditional inquisitors and professional heresy hunters. They accused the Jesuits of complicity with idolatry, because they accepted for God, *Shangti*, "The Supreme Ruler," worshiped by the Emperor of China, as do a majority of Protestant missionaries of the present day. The question being referred to

the emperor, he upheld the Jesuits. The Dominicans appealed to Rome, and the Holy See, after some wavering, decided in their favor, coining a new term for God, or what was more elevating in the place of *Shangti*—*Tienchu*, a petty deity, one of eight mentioned in the ancient books, as dividing the sway of the universe, and condemning the worship of ancestors.

The emperor stood aghast at the presumption of a foreign potentate to revise his decisions, and he learned for the first time that in the event of his professing the faith there was a human authority to which even he must bow. Tolerant of religious opinions in general, the Chinese Government is not so liberal when those opinions contravene its most sacred traditions and imperil the order of society. The Emperor Kanghi withdrew his favor, and his successor, in 1723, commenced an open and relentless persecution, expelling missionaries and slaughtering or banishing their converts.

2. The first war with England, known as the Opium War, changed the relations of China to the Western world. The British treaty of 1842 opened five seaports to foreign trade, and Protestant missionaries were prompt to occupy them, tho there was not as yet a word of toleration from the throne. In 1844, however, after the signing of his treaty, the French Minister preferred a request for the annulment of persecuting edicts, and the recall of exiled missionaries and converts. The request was freely accorded, and at the instance of a British minister the same privileges were extended to Protestant missions.

3. The wider franchise under treaty stipulations was the fruit of the second war with England known as the "Arrow War," in which France took part. At Tientsin, in 1858, the ministers of the four powers, Great Britain, France, Russia, and the United States, each in his own treaty, inserted full stipulations by which the whole empire was thrown open to missionary efforts,

a thing unprecedented in the history of the world.

4. The period of popular persecution, by means of mob violence, began with the massacre of French missionaries at Tientsin in 1870. Prostrated by the iron hand of Germany, France was in no condition to exact suitable reparation, and the people were emboldened to repeat the outrage at sundry times and in divers manners. These attacks were always excited by the circulation of tracts and placards containing horrible charges against missionaries and all foreigners. When the storm burst the mandarins generally contrived to be absent. Some of them, indeed, including a few of the highest rank, have had a direct agency in fomenting these troubles. In some instances missionaries suffered from riots aimed at foreigners as such, and foreign traders have suffered from riots aimed at missionaries. The leading governments of Christendom wisely agreed to hold the Chinese Government to its obligations. Decrees of the most favorable character have been obtained from the emperor. Officials concerned in the persecutions (in one instance a viceroy) have been degraded. If the great powers maintain this attitude, such riots will be of rare occurrence; but they can hardly be expected to cease entirely, until officials and literati become convinced, as they will, that Christianity is the one thing needful for China, without which her renovation is hopeless.

5. The growth of the churches to a hundred thousand members for the Protestants, and a million for the Roman Catholics who entered the field centuries earlier with a vast apparatus of schools, colleges, and printing-presses, is auspicious of the final triumph.

KOREA.

Rev. George Heber Jones, of Korea, said:

"The first attempt to Christianize Korea was made by the Roman Catho-

lics, who claim that foreign priests accompanied the Japanese veterans of Hideyoshi in their invasion of Korea in 1592. The fruit of this work was chiefly Korean martyrs, who suffered in the persecution following the Shimabara Rebellion. Roman Catholic work dates really from the last decades of the eighteenth century, and was inaugurated by nations interested in Christianity through contact with the priests in Peking. For a generation the work was confined to native efforts entirely, and is reported to have provoked some persecution. The first foreign priests arrived in 1835, and from that time their work has been carried on after their fashion, and has had a checkered and disastrous career. There is danger that we may be unjust in any attempt to summarize the work of the Roman Catholics. They had made no visible imprint on the character or thought of the people except to call their attention to Christianity. Under their efforts Christianity became known as a pestilential heresy, the sum of all immorality and villany, and from this charge it was reserved for Protestantism to vindicate our blessed religion. At the present time they have a well-organized hierarchy—bishops, priests, schools, orphanages, and 25,000 converts. They confess that it was not until 1885 that the cassock of the foreign priest dared appear in the streets of Seoul, and at that time Presbyterian and Methodist Episcopal missionaries had been working for a year in that interest. Mission work was carried on in the north province of Korea by the Rev. John Ross, of the Scotch Presbyterian Mission in Manchuria, for several years before the first missionaries arrived in Korea, and into his labors we have entered.

"For the purpose of temporary classification, our history since December, 1884, may be divided into three epochs: The period of suspicion; the period of indifference; and the period of dawning interest.

"The Koreans are neither Chinese

nor Japanese, and they are very anxious to have the world realize the distinction ; but the basal structure of the grammar of their language resembles that of the Japanese, seeming to indicate that in some remote period they came of the same stock. There is a large element of Chinese in their vocabulary. They regard the Chinese as petrified barbarians, who, having periodically thrashed Korea into a reverent attitude, are not to be trifled with. They regard the Japanese as mushrooms of an inferior quality, so short in stature that they are even beneath contempt. I suppose this, because Japan, instead of following China's example, and devastating Korea every time there was a shadow of a pretext, only did so twice.

"The religion is of a triple character. Ancestor worship with the Confucian code is the State religion ; Buddhism has a large number of monastic communities patronized by the people when they have occasion ; Spiritism, a form of Shammanism, is the religion of every home.

"Medicine opened Korea to missionary work, and has occupied a most important place ever since. Schools closely followed, and held the respect and endorsement of the people. There are at the present time the following missions at work in Korea : Presbyterian, North, 20 ; Presbyterian, South, 11 ; Presbyterian, Australia, 4 ; Baptist, A. J. Gordon's church, 5 ; Methodist, 24 ; Anglican, 12 ; Independent, 4 ; Workers, 80.

"Work is carried on at forty different places, and the number of converts at the end of the first ten years was 1100. The attitude of the government has changed. The storm of war and desolation has driven us ten years nearer our ultimate goal. The chief results have been the relief of Christianity from misconceptions of the people, the mastery of a hitherto unknown tongue, and the successful inauguration of a Christian foundation. Woman's work has been specially successful."

PERSIA.

Miss G. Y. Halliday, of Persia, said :
 "We sometimes hear it said, 'All the world except Tibet is open to the proclamation of the Gospel.' Is it ? Of what avail is it that the missionary is physically present in a country, when the main body of its population is shut off from him by an interdict, and forbidden to hear his message or to heed it on pain of death ? Such is the case with the greater part of the 200,000,000 of Moslems in the world to-day. Do we dare let this state of things continue ? They outnumber the population of the United States three to one. If their forces were concentrated, what a fearful menace to Christianity and civilization, while nothing but opportunity is wanting to repeat in every land the 'horrors of Armenia.' It is the worst of the false religions, because intolerant and aggressive. Is there any other religion that claims the right to slay and plunder and possess the earth by force, exterminating heathen and reducing Jews and Christians to slavery and tribute ? These people are inclosed in a triple wall of iron. The first defense is broken when the Christian missionary gains access to their country ; the second, when they have liberty to hear him ; the third, when prejudice and unbelief are vanquished and he yields to the Spirit of God. Within these walls our brothers and sisters are imprisoned, many of them restless, unsatisfied, groping for the light, saying, 'Who will show us any good ?' They are not satisfied with what they have, but they think there is nothing better. We must 'remember those in bonds as bound with them.' An Armenian said last year, 'Those massacres are our own fault. We a Christian nation have lived in the midst of Moslems all these years. It was our duty at any cost to give them the Gospel. We have not done it, and God has thus punished us.' Perhaps Christendom may yet say the same. The Armenians have feared to tell them of Christ, because it was

against the law ; but they have not feared to sell them wine, equally forbidden, for the sake of profit. A Koord, in Hamadan, had been invited to our service. He went to the Armenian quarter, and saw a man whom he followed, thinking he was on his way to church. In a few minutes the man said, ' I have some good brandy to sell. Will you come to my house and drink ? ' ' May your neck be broken,' answered the Koord. ' I follow you, expecting to be led to the house of God, and you ask me to come and get drunk.' If Turkey had closed her markets to the trade of Europe, would it have been many days before the cannon would have opened them ? What can we do ? The power of prayer must be invoked ; the same that opened Japan and China must open the Moslem world."

THE KUCHENG MASSACRE AND ITS CONSEQUENCES.

Rev. M. C. Wilcox, Ph.D., Methodist Episcopal Mission, Foochow, said :

Wherever one chanced to be early in August, 1895, if within reach of the telegraph, he was shocked by the news of the sudden and unexpected massacre of English missionaries on the first day of that month at Hua-sang Mountain, near Kucheng City, which is about one hundred miles nearly north of Foochow, the capital of Fookien Province, South-eastern China.

Greatly as you were saddened by the news, your sorrow could not be as keen nor your sense of loss as deep as ours. It was my great privilege to know, as a beloved and devoted fellow-worker, each of those whose death has been so lamented.

By whom was this awful crime committed ? Not by the people. They have become more and more friendly toward us, as is shown by the fact that during the last eight years, while I have served as presiding elder of the Kucheng District, the Methodist members and probationers have nearly quadrupled, being now nearly 1400. During that period the English workers have had similar prosperity. The rank and file of the Chinese had no sympathy with the murderers ; but, on the other hand, many of them wept aloud in the streets when they heard the terrible news.

The murderers belonged to a semi-

political society called Vegetarians, whose animating principle is hatred of foreigners. Their enmity is, therefore, naturally directed against the present Manchu dynasty, which has ruled China as a conquered country since A.D. 1644. Smarting under the overwhelming defeats inflicted by Japan, these so-called Vegetarians thought that by murdering the missionaries they would not only be rid of them, but would thereby involve China in war with Great Britain. During that war the anti-foreign party hoped to throw off the yoke of the Manchus and seat a native ruler on the dragon throne. This theory of the massacre is held by well-informed persons, and appears to be borne out by a document sent me just before I left China by a seceded Vegetarian.

Now let us glance briefly at some of the consequences of the massacre. For months after that sad event everything looked dark as regards the future of mission work in all that part of the province. In many villages the native Christians were repeatedly alarmed by bands of ruffians, who threatened their chapels and their lives. In a number of villages companies of men—Christians and heathen combined—took turns night after night standing guard with the light of torches. Thus threatened attacks were averted, and no native Christian lost his life or was seriously injured. But these dangers drove the Christians nearer to the Source of all help and strength. I do not know of a single Christian who during those months of turmoil and anxiety denied his Lord and Master. As a rule, the Chinese are slow to accept anything new ; but when, after careful consideration, they become Christians, they are not easily moved. They furnish good stuff for martyrs.

About six weeks after the massacre, the United States Consul, Hon. J. Courtney Hixson, who has rendered such valuable service to the missionaries, wrote me expressing his sympathy at seeing the results of years of labor destroyed. I could not even then believe that our work had been in vain. My faith was stronger than his, and I believe that God would overrule everything for His glory. But I could not believe the darkness would so quickly be overpast, and that such a wonderful interest would so soon be manifest, not only in the Kucheng District, but in all that part of the province.

Yet reports from various sources indicate that prosperity, such as has never been seen, is crowning the labors of those representing the three mis-

sionary societies operating in the northern half of Fookien Province. Unusual eagerness to hear and receive the Gospel is everywhere shown. The churches and schools are attended as never before. A letter, received to-day from the head teacher of the Kucheng Boys' High School, speaks of the great interest manifest throughout that region. Tieng Ang Dong (the large "Church of the Heavenly Rest") at Foochow cannot accommodate the crowds that come. One hundred persons were received into this church alone during four months from December to March last.

In contrast to this remember that the American Board and the Methodist Episcopal missionaries labored in the same field from 1847 to 1857, with only one baptism for each society at the end of that period, whereas, in spite of the massacre, there were last year in the Methodist Mission alone nearly two thousand accessions, or almost six a day. So the glorious work is going forward more triumphantly even than before the massacre. The number of Christians in China has doubled during the last five years, and the rate of progress is constantly accelerating.

We mourn for our dear martyred friends; but we believe as they look down upon the scenes of their earthly toil and suffering, they realize that their death, like their labor, was "not in vain in the Lord." As in the early years of the Church, so to-day "the blood of the martyrs is the seed of the Church."

The following action was had on our Government and missionaries in Turkey:

PRONUNCIAMENTO ON GOVERNMENT PROTECTION OF MISSIONARIES.

1. As missionaries of the Gospel in foreign lands we recognize as a fundamental principle of action the duty of ourselves and all whom we teach to obey constituted civil authority in those lands, as that duty is inculcated in the writings of the New Testament, and that we imitate the example of the apostles of Christ in our manner of conduct in all that we do; and

2. Regarding missionary work as lawful where we are carrying it on, we may claim as the Apostle Paul did in respect to his Roman citizenship to sustain no loss of rights by reason of our being missionaries, and that where there are rights guaranteed to us by treaties with a foreign government, we are entitled to the same care for the protec-

tion of such rights by our own government as is given by it to other classes of its citizens residing or traveling in the same country; as has been well illustrated by the action of the United States Government and other governments in reference to recent deplorable events in China and Turkey.

While grateful for the degree of success which has attended endeavors of the Government of the United States to protect the rights of American citizens being missionaries in the Turkish Empire, we are constrained to deplore much failure to secure them fully, and to express apprehension of danger of greater violation without redress. The question seems to be at issue whether Americans engaged in a lawful calling, and guilty of no wrong-doing, shall be permitted longer to enjoy rights of which they have had the exercise for more than sixty years, and in the use of which they have been benefactors to the peoples of that land. It is to be decided whether the duty of the United States Government is exhausted by securing the lives of such citizens only by allowing them banishment from Turkey, and by making demands of indemnity for property destroyed, which indemnity is readily enough promised, but never paid. Missionaries will under such a blow to American prestige, if it be not averted, not suffer alone. American commercial and material interests will also suffer, and a damage to American influence in the world, greatly to be deprecated, will be sustained. Will American public sentiment allow this to come to pass?

The International Missionary Union expresses entire sympathy and accord in judgment of all its members with our missionary brethren and sisters in Turkey in their steadfast holding to their position under great perils for themselves, and in the presence of the awful atrocities perpetrated upon the peoples among whom they labor. They thank God for the grace given unto them and the ordering of His providence in so far preserving all of them from a violent death; and we express our high admiration of the heroic devotion, Christian fidelity, and self-sacrificing benevolence of which they are affording so eminent an example.

While with the whole civilized world we have been shocked by the unspeakable outrages inflicted upon Armenians in Turkey, and sympathizing deeply with the stricken people, we recognize a merciful Divine purpose in their permitted martyr sufferings for the name of Christ, endured so largely with unflinching choice of death rather than of

life by denying Him, which purpose we trust will exalt them as a people in service to the spiritual kingdom that is surely to triumph in all the earth. We invoke for them richer blessings than the realization of their national aspirations would bring them, while earnestly supplicating for them speedy deliverance from the woes of their present experience; and exhort to prompt and generous giving in our own country for such relief as can reach them through the channels that are open for sending it.

Also that in the appalling massacres that have occurred, in the systematic oppressive treatment of Armenian and certain other Christian subjects of the Sublime Porte, the facts of which are undeniable, and the responsibility for which is beyond reasonable question, we see more than self-excited outbreaks of popular Moslem fanaticism, and are amazed and distressed in view of the proofs of a governmental policy having for its aim the virtual extermination of the ancient and worthy Armenian nationality in Asia Minor and Eastern Turkey, that the so-called Christian powers which are pledged to protect Armenians, and are, if so disposed and united, able easily to counteract that policy, should exhibit the apathy and maintain an inaction which allows its yet unhindered execution. We fear that under just judgments of the Supreme Ruler of nations a terrible retribution may be visited upon Europe in which America also may share for the sin of unjustifiable neglect of so great a duty of humanity and justice.

"The Noble Army of Martyrs Praise Thee."

BY MISS CARRIE E. BUSH, HARPOOT, TURKEY.

It has long been in my mind to write you the story of some of our martyred pastors and preachers. I did not do so during the early part of the winter, because I could not endure the sorrow of the recital. Shall we ever reach a time when we shall cease to suffer for this blow to Christ's work? Protestant chapels and Gregorian churches are torn down to the ground. Those that are still standing are used as stables or barracks, or are wilfully and foully desecrated. At the time of the assaults all over the land, Bibles, Testaments, and hymn-books were trodden under

foot, torn into fragments, or thrown into the flames. The contents of our station book-room were, on the memorable November 11th, emptied into the street, and a week later we gathered up precious bits of Scripture to save them from the mud and dirt.

This has been a nation of martyrs, but probably never having had in the past those who so intelligently and gladly laid down their lives for Christ's sake as now in this nineteenth century. Those in past centuries have been worshipped as saints in the Gregorian Church. Those of the present century will never receive such homage, I trust, but by their death will surely hasten on the longed-for day when "every knee shall bow and every tongue shall confess that Christ is God, to the glory of His name."

The first of the honored roll whom I shall mention bears the noble name of Paul. His face was like the pictures of Luther or Calvin; strong, stern lines about the mouth, and deep, far-seeing eyes. His voice was rich, his manner commanding. There was a reason for all this; in his early youth he was a hermit, dwelling on a lonely mountain, in a cave, in the wild regions south of Mardin. The cave was damp and only lighted by a hole in the roof. He had the Bible in the ancient tongue, and spent his time in reading, prayer, and meditation. His food was roots and herbs, his bed straw, and he wore sackcloth and resorted to self-discipline to chasten his soul before God. Simple villagers came to worship him, or to touch and be healed of disease. Robbers on the mountains laid no hand upon him, but begged for his intercessions.

Like the three hermits of whom Lew Wallace tells, he was waiting for a revelation, and God gave it. A missionary found him out, gave him the Bible in modern Arabic, invited him to Mardin to study, and he was trained there and at Harpoot for the ministry. Tho born at Harpoot, being a Syrian and having been long absent, the Armenian was a language which he was

obliged to learn, and he did it beautifully. He married a graduate of our college, and together they did a rare work for the humble village of Hula-kegh. The discipline he had given himself he was able to bestow upon his people. Everything in church and school work was done "decently and in order." He required even personal and home cleanliness of his people, silence in God's house, and faithful study for the Sabbath-school. His wife was a lovely, ladylike woman, and earnest in study and work with him.

Paul and Mary fled with all their people toward Mezereh the day before the attack on their village. Most of them camped down in the fields near Mezereh, but this young preacher and his delicate wife reached the city, and what they supposed was the shelter of Mary's father's house.

On Sunday, November 10th, there was an attack made on that quarter of the city, and Paul was wounded. They all then fled from that quarter, where they were surrounded by Turks to his father's house. The next day came the general attack. Mary received a fatal blow. As she felt the blood gushing from her lips, she looked at her father and said, "What is this?" "Go to Jesus, my child," was the calm reply, and her spirit passed on and was set free from these horrors. "Give the Moslem formula, or die!" was the fierce command to Paul. I can see his eyes, like the martyrs of old, looking into heaven; I can hear his stern voice ring out, "Never!" There was a rush, a blow, and he found his Savior, his wife, and the holy ones he had sought to imitate on the other side. "Lovely and pleasant in their lives, in death they were not divided." Yet it often seems as if they were in the room with me as I write or talk about them, so near is the other world in these days. We had had so many beautiful talks together about living a heavenly life *now* on this earth.

Paul's aged father and brother were killed, and Mary's father, mother, and

two sisters were wounded, and one of the last died of her wounds.

The next in the list shall be Pastor Sarkis, of Choonkoosh. He was a good man through and through, untiring in his work, faithful in study and in the oversight of schools and all church work. Every department was under his control. He gathered a large congregation. His Sabbath-school was one of the most successful in our field. He was conscientious in home expenses, and yet most hospitable and generous.

The "Koord" gathered before the city and waited for hours until sunset, and then made their first attack. Pastor Sarkis soon saw that his house was no place for shelter, but wherever he went all refuge was refused. Fire was set to his house, and he was somewhat burned, but ten days later, when the "Koord" came for another onslaught and robbery, they first demanded of him money, then when he said he had none they insisted upon his accepting Islam, or they would kill him. "You may kill me if you wish," was his quiet answer, and he was felled to the earth with a blow from the guns of the ruffians.

Pastor Krekore, of the Ichme Church, small like Zaccheus, had as childlike and loving a heart as St. John. His wife was so saintly, that the villagers had dropped her real name, Martha, and called her "Artar," which means righteous. The hearts of both were like that of the "Israelite indeed" in whom was "no guile." A couple of years ago our good Artar, after years of feebleness, lay down one night to sleep and awoke in heaven, thus being spared the agonies of these later—I had almost said "latter" days.

Pastor Krekore was preserved alive after the first onslaught on the village, but several days later he and some twenty-seven others were taken to the Gregorian church, from which, one by one, they were ordered out to decide between Islam and death. He received four wounds, and after each, with a faith undaunted and a power to be looked for in one of sterner mold, he

proclaimed his creed, "I believe in the name of the Father, Son, and Holy Ghost," and he and twenty-seven others were with those "who have washed their robes and made them white in the blood of the Lamb." He was the friend of Turk and Christian alike. He never had an enemy. It was Christ in him whom they sought to destroy.

Pastor Ghazaros, of Chernook, had borne much persecution for Christ's sake, at the time of his conversion in his youth. He was wild and worldly, but the Savior met him in his way, and turned him into the paths of righteousness. His religious nature was of the Puritan type, and I shall never forget how, in his sermons, he was accustomed to warn his people against their sins, saying, "Unless you leave them off, some day they will persecute you. Yes, they will persecute you." And he said it as if he well knew what it was to suffer from sin and the stings of conscience. He and his two sons were slain together in their home, and his wife was four times stripped of all her garments save two. He also was given the privilege of life on one condition, but "counted not his life dear unto himself" at such a cost.

Colporteur Mardiros, of Ainetsik, was a tall, large man with a fine, rich voice and a warm, earnest heart. For some time he has not been in the work, but he was ever preaching the Gospel. They came upon him with the demand, "Islam or death!" He raised his eyes to heaven in prayer, and as he stretched forth his hands in petition they cut them off, then ended his life as he breathed it out, like Stephen, in loving communion with God.

The story of Mardiros, of Keserik, is one of devoted and self-sacrificing effort on the part of his wife to save him by hiding him here and there. "He loved not his life unto death." His choice also was heaven rather than an hour of life on this earth in denial of his faith. He was a good man and worker, strong for temperance and every right cause.

Time would fail me to tell of the

many Gregorian priests who even bore torture and faltered not in their testimony for the faith. Perhaps they were ignorant in their lives, and their faith but dim, yet in death a miraculous glory seemed imparted to it for which we cannot but bless God. Laymen, too, whose lives had not borne strong testimony for Christ, in that last, solemn hour of testing were unflinching. May we not believe that the Spirit did for them in a moment what we ordinarily believe must require years of chastening and experience?

We would draw a veil over the life of that aged bishop and those priests and preachers and laymen who, loving their life, lost it by denying the faith. As some one forcibly expressed it, it was often because they knew that wife and children would *not* be massacred also. It is easy to say what they should have done; let us be charitable, and remember that we have not yet met such an awful ordeal and such an alternative, to be sure that we should be "faithful unto death" and "receive the crown of life." Enough that our duty should be moved to its depth by their present wretchedness. Obligated to learn the tenets and the forms of the new faith, to keep the fast of Ramazan, and to use the language and don the dress of the other race, they are still not respected by either Christian or Moslem, and with all their compromising "through fear of death they are all their lifetime subject to bondage." They call for our earnest, pleading prayers as well as pity. May God have mercy upon them!

We give joy to those who are "gone into the world of light." It was one brief struggle, and now an eternity of peace, while we who are left know not what a day may bring forth; but they, "the souls under the altar," and we yet lingering here and longing "to depart and be with Christ, which is far better," unite in ascribing "blessing and honor and glory and praise unto Him that sitteth upon the throne and unto the Lamb."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Papal Europe,* The Papacy.†

THE PAPACY.‡

Clement III. called the sun the symbol of pontifical authority, and the moon, shining with borrowed splendor, he likened to the secular power. According to this theory, there is, strictly, but one ruler upon earth—the Pope; in him all authority is centred; from him all jurisdiction flows; at his hands kings receive their crowns and bishops their miters; to him all are accountable, while he is accountable to no one, save God—and sometimes apparently not even to Him.

It is indisputable that this system, which at one time overshadowed the world, had a merely human origin. The New Testament is conclusive on the point that Paul, not Peter, laid the foundations of the Roman Congregation. During the first Christian century the Bishop of Rome had spiritual oversight only over his own congregation. In the second century a custom sprang up of regulating the ranks of bishop by the importance of the cities in which they resided. Rome was mistress of the world. Pagan Rome had exercised sway over all the nations, and her centralized and universal despotism would seem to have suggested to the aspiring bishops of the capital the first ideas of a spiritual empire alike centralized and universal.

Under Constantine the empire was divided into prefectures, provinces, and dioceses, and these were presided over by patriarchs, metropolitans, and bishops. Rome, Antioch, and Alexandria were the patriarchal sees; then Constantinople was added, and placed second in dignity, because it was the

seat of the Emperor. The Saracens soon wiped out Alexandria and Antioch. The Turks did the same for Constantinople, so that in process of time the Bishop of Rome found himself without a rival.

In 378 came the law of Gratian and Valentinian II., empowering the metropolitans to judge the inferior clergy, and the Bishop of Rome to judge the metropolitans. The Bishop of Rome and his subordinates at once acted upon it, but never once claimed a spiritual authority for their newly found jurisdiction. In 445 Valentinian III. and Theodosius II. called the Roman Pontiff the "Director of all Christendom," and in 606 Emperor Phocas constituted Boniface III. Universal Bishop. There is not in any of these instances a shred of claim to Divine authority. It was only when the Western Empire fell that the Bishop of Rome began to search for titles in support of his newly acquired power, and for the first time the Pope claimed universal dominion because of his succession to the "blessed Peter." Pope Gelasius (492 to 496) informs the world that it became kings to learn their duty from bishops, but especially from the "Vicar of Blessed Peter." The same Pope proclaims at a Roman Council, A.D. 495, that "to the See of Rome belonged the primacy in virtue of Christ's own delegation, and that from the authority of the keys there was excepted none living, but only the dead." In due time even the dead were brought under the power of the keys, but Rome was in process of what Newman called "development."

But one thing more was wanted—namely, that the "Presbyter of Rome" should step into the vacant throne of the Cæsars, and the "Prince of this World" soon made even that step easy for his subordinate. Pepin bestowed the sovereignty of Lombardy upon the Pope in 755. Charlemagne enlarged

* See also pp. 294 (April); 379 (May); 567, 576, 580 (present issue); *McAll's Mission Record and A Voice from Italy*; "Makers of Modern Rome," Mrs. Oliphant.

† See also pp. 1 (January); 302 (April); 321 (May); 584, 588, 595 (present issue); *The Converted Catholic* (monthly); "Life of Cardinal Manning," E. S. Purcell.

‡ Extracts from an address by Rev. Thomas Connelan,

the gifts of his father, and in return Pope Leo III. placed upon Charlemagne's head the crown of the Western Empire. Formerly the election of Pope was confirmed by the Emperor, now the election of Emperor was confirmed by the Pope.

What were and are the secrets by which such a system has been able to captivate and enslave a seventh part of the human race? The reason is simply that Romanism offers everything that our carnal nature craves.

Christianity, tho pure in itself, was committed to the keeping of imperfect beings. The Jewish, the Roman, and the Grecian systems had all to be encountered and conquered by the Gospel of Christ. The converted, or semi-converted, Jew took with him the symbolism of the synagogue; the Greek attempted to engraft the philosophy of the academy upon the Christian stem; and the Roman, taught to regard polytheism as the breath of his nostrils, carried his ideas and prejudices into the Christian fold. The presbytery upon the seven hills began to look more to the visible than the invisible church. Rome would be all things to all men; but alas! in a very different sense to that intended by Paul. Christianity soon became the fashion. The fundamental principle of Grecian philosophy—viz., that the flesh is the seat of all evil, and that it becomes a sacred duty to weaken and mortify the body—soon found a home in the Roman system, and flourishes there to-day. The Jew took with him his ceremonial observances, and fused them with a sensuous ritual borrowed from paganism. The Latin polytheist resigned the names of Venus, Jupiter, and Saturn, but found equivalents in the Virgin Mary and the saints. The statue of Jupiter was changed into that of St. Peter, the two keys being substituted for the thunderbolt. Its toe is reverently kissed by pious pilgrims every hour. The Church that had followed Christ faithfully in the Catacombs emerged therefrom to possess pagan basilicas. The very vestments were borrowed from pagan

sacerdotalism, and the Pope appropriately assumed the title of the pagan high-priest Pontifex Maximus, and now calls himself Supreme Pontiff.

In the fourth century images began to be introduced into the churches, and so-called bones of the martyrs were hawked about as relics. Pagan festivals were changed, with a thin disguise, into Christian feasts. The Lord's Supper began to be dispensed at funerals, to develop at a future period into masses for the dead. Lamps and candles burned in the churches at noon-day. Chasubles, copes, mitres, crosiers, flowers, and incense all were combined in the worship of God, who seeks to be worshiped in spirit and in truth. "The religion of Constantine," says Gibbon, "achieved in less than a century the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."

For a long time bishop contended with bishop about their possessions and jurisdiction; they imitated the secular princes in their manner of living. Then the chief bishop got his throne established by secular authority, and placed his iron heel upon people and bishops alike. Ignorance spread her dark pall over the world. Corruption infected all classes. The most abandoned and wicked scourges of humanity were taught that their crimes might be expiated by donations to the Church at the moment of death. To build a cathedral, endow a monastery, or make a grant of land to the Church was more meritorious than a Christian life. Salvation no longer was of grace, but by works. To abandon society with its obligations and duties, and bury one's self in a desert, surrounded by filth and indolence, was a proof of the highest virtue. To shirk honest labor and don the wallet of the beggar gave one the right to work miracles here and be canonized hereafter. The modest maiden was forced to tell the secrets of her past to a man generally a hundred-fold more sinful than herself.

But Satan was not yet satisfied. His hatred for the seed of the woman prompted him to go a step farther. Accordingly even Christ was dethroned and a creature put in His place. The Pope arrogated to himself the title, "Vicar of Christ."

It is a solemn thought that we at the close of the nineteenth century are confronted with this same system, still claiming all its old prerogatives, still sighing for universal domination. In the Syllabus, approved of by the present Pope, Pius IX. teaches that the popes of former days, in deposing kings, and claiming universal supremacy, never exceeded by a hair's breadth their just rights and prerogatives.

Since the decree of Papal Infallibility the entire Roman machinery is moved by a single hand. He sits in his very agreeable prison at the Vatican, with the Superior General of the Jesuits whispering into his ear, and moves his subordinates as if they were pawns upon the chess-board. This is done secretly, and its effect upon the world is not lessened thereby. He is carefully providing for the future also. The school, the confessional, and the press are his three great levers by which he hopes yet to sway the world. Get possession of a child in its tender years; isolate it from all contact except your own, teach it that darkness is light, falsehood truth, and hypocrisy religion; place it in a groove where it cannot possibly measure such notions with the views of the world around it, and probably your *protégé* will cling to such teaching to the death. The Roman Church all the world over is fighting for possession of the children.

The confessional is the most potent weapon in Rome's armory. How can any man afford to quarrel with him to whose gaze he has laid bare the secrets he would hide from the child of his affections, the wife of his bosom? Together with changing men and women into slaves, it enables the priest to carry in his pocket-book all the secrets of his parish. Let but a single servant in a household frequent the confessional,

and every secret of that household is the property of the priest. Three popes have admitted that the confessional has been abused, and have enacted penal legislation with the object of guarding against the scandals arising therefrom.

The press, and not infrequently the Protestant press, has been inveigled into the service of Rome.

What is the remedy for all this? The remedy is in God's Word. There is no place in the New Testament for a sacrificing priest. Peter himself says that Christ possesses in all His faithful children "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). The Epistle to the Hebrews tells us that we have also one great High-Priest, Jesus Christ the Righteous. That is God's eternal truth. It cuts the ground from Romanist and Ritualist. It takes the sinner straight to God with Jesus, his Sin-Bearer, his Advocate, and his High-Priest, alone standing between.

Those who have traveled in Spain know how rigorously the laws against Protestants are enforced. Religious liberty is almost unknown in that country.

Started in 1863 under the auspices of the Free Church of Scotland, the Leganitos Chapel in Madrid has for the last quarter of a century been familiar to almost every American visiting the Spanish capital, owing to the fact of the lower portion of the building being devoted to the English service held there every Sunday. The work was organized by the Rev. John Jameson and Don Cipriano Tornos, an ex-priest of such distinguished eloquence that he had drawn immense crowds while acting as chaplain to Queen Margherita, the wife of Amadeo of Savoy. After many years of faithful work—part of the time as agent of the Bible Society—Mr. Jameson returned to Scotland, and Señor Tornos remained in sole charge of the work not only in Madrid, but also in outlying centers, such as Mocejón. There, as in the capital, the congregation is composed almost exclusively of persons in the very humblest walks of life, and as the Church of Scotland makes it a rule to gradually diminish its support of congregations as they advance in age, Señor Tornos is now constrained to appeal for financial aid to friends in this country. Evangelical work in Spain since the return of the Bourbons has never enjoyed more than the barest tolera-

tion, and the recent consecration by Archbishop Plunket of Señor Cabrera as bishop seems to have aroused the bitterest opposition to all Protestant work. While the *Obra de Leganitos* was the first started, and has always had the largest congregations, yet other missions have since been added, among them one at Chamberi, and this had recently to be moved from a most central location to one far inferior, owing to the landlord yielding to the wishes of the clericals and declining to renew the lease. The Methodist chapel in the *Calle del Gobernador* had altogether to close its doors, and yet another mission, that of *Calatrava*, is languishing for lack of funds. What makes the situation still worse is that many tourists who, when passing through Madrid, might feel disposed to aid the various chapels, remain totally unaware of their locations, as the law prohibiting all insignia on the exterior of any non-Catholic religious edifice has recently been rigidly enforced. All interested in promoting the evangelization of the country whence Columbus sailed to discover a New World have now an opportunity of doing so.

The Need in Sicily.

The helpless cry of anguish of the starving inhabitants of Russia, of the persecuted Christians of Armenia, has found an echo in many hearts in all nations. Will the piteous cry of the suffering, starving children of Sicily find no answering note in the bosoms of their fellow-men?

Stern reality, and not the desire to touch the hearts of the charitable by an exaggerated statement compels us to give such a heading to our appeal. Two districts of Sicily have especially been stricken by the sulphur crisis—viz., *Caltanissetta* and *Girgenti*.

Of 657 sulphur mines existing in Sicily, 587 are to be found in these two provinces; of 33,266 miners working in the whole island, 28,038 belong to these two districts. The almost entire shutting up of the mines, and the general suspension of the works has not only struck a blow at the 25,000 or more families of the miners, but has also injured those who got their living from the earnings of these men, and has especially put a stop to the small trade in these places. If we could only lead our readers to the principal square of *Grotte*, where daily and hourly are to be seen groups of men, who with pale, careworn faces and anxious, troubled looks stand waiting about for

the call, which never comes, to go and work for the bread, which they do not wish to beg for their starving, weeping children, whose cries ring incessantly in their ears! The government, not having wherewith to provide work for such a number of people, has considered it prudent to send troops to maintain public order, knowing well that hunger is a terrible counsellor. But never has it been known that firearms have had the power to quell the cravings of an empty stomach! Many people think that the pangs of hunger are more easily borne under our sunny Italian sky. Ah, little can they know of the horrors of the situation!

There is no need to explain why the industries languish altogether. Agriculture remains; but just in the mining districts the agricultural life is less extensive, owing to the configuration of the land itself. How can furrows be made in such a volcanic soil? how can seeds be sown in such an arid, unkindly ground? And besides all this, is the agricultural condition of the island so flourishing as to induce the miners to abandon the pick-ax for the spade?

For thirteen years the Waldensian Church has carried on a work of evangelization in *Grotte*, where there are now 33 church-members, 250 Sunday-school children, 155 night-school and 125 day-school pupils, 1200 casual hearers at the meetings.

Rooms necessary to carry on this work have been secured in an old palace, which the proprietors now desire for their own use. Another suitable place of worship cannot easily be secured. It is absolutely necessary to provide for such an emergency, and there is only one way possible—viz., by building a house which would answer the purpose. The starving inhabitants of *Grotte*, and especially the members and frequenters of the church, do not ask for a momentary relief of money, which is soon spent, but for work, which they are willing to do on very modest terms. By building a church and schools for the mission, a great number of bread-winners would be employed, and would thus be enabled to draw their families out of misery.

Every one therefore who holds out a helping hand to these his brethren will be doing at the same time good service for the cause of God.*

* Donations may be forwarded in checks or post-office orders to the Rev. Comm. M. Prochet, D.D., President of the Waldensian Committee of Evangelization, 107, Via Nazionale, Rome, Italy.

IV.—EDITORIAL DEPARTMENT.

Remarkable Revival in the North of Scotland.

There seems to be a general spiritual impression over the North of Scotland. In Wick hundreds of men and women, chiefly from eighteen to thirty years of age, have apparently been converted. In one east-coast fishing village the boats have been beached for six weeks, and as the evangelist passes along the street, one and another beckons to him to come and talk about soul concerns. One rural village reports some thirty cases of decision; this is a sample of others. In a country parish the crowds flocking to hear were so large that the windows had to be taken out of the church, that those outside might hear.

From another district a minister reports: "Numbers of young and old have been brought in, and the work has by no means ceased. . . . The times have been to us all very wonderful, and the 126th Psalm alone can give adequate expression to our feelings. What God has wrought is not yet fully known. From many places a similar message comes. If the people of God were to arise and pray, Scotland might once more experience a great revival."

The blessing in Stornoway appears to have begun at the Communion season, when Rev. J. McIntyre (successor of Dr. Andrew Bonar, Glasgow) had gone to assist Mr. Martin, the Free Church minister.

A Commission on Missions.

The principal feature in the *Review of the Churches* for April is a series of papers on the project, mooted by Chicago professors, of sending out a world's commission to investigate into the success or failure of foreign missions. Mr. Arnold White thinks that "an impartial inquiry into the finance, management, and results of a century of Protestant missions, with ever multiplying machinery, urgency of appeal, and

vaster expenditure, are as legitimate an object for investigation by the State as the effects of the existing Company Laws or the reduction of the area under wheat cultivation in England."

Could the \$350,000,000 spent in the last hundred years on Protestant missions and the \$12,000,000 a year now being spent not be better used? Mr. White seems to think the missionaries have now too easy a time of it, certainly an easier life than that of ministers in East and South London. Their readiness to ask for aid from imperial power, their sectarian divisions, their conflicting message, their opening the door to drink and vice, as well as the unrebuked iniquities of professedly Christian Powers would, Mr. White argues, form good material for inquiry. Dr. Cust thinks a conference of missionary experts would be of much more use. This proposal is welcomed by Mr. Eugene Stock, of the Church Missionary Society. Mr. Wardlaw Thompson, of the London Missionary Society, caustically criticises Mr. White's attitude, and holds that any examination of foreign missions which affects to judge its results would be an utter failure.—*Selected.*

To our minds, this proposition, from whatever sources emanating, involves a *total misconception* of the nature of the missionary enterprise, and might become atrociously arrogant and impertinent. It seems to be forgotten by some people that Christian missions stand absolutely unique and solitary as representing the one and only *Divine enterprise* ever committed to man. All other enterprises, however laudable, are human, or at best Christian, philanthropists, devout and earnest men in or out of the Church, have seen somewhat to be necessary to the progress of mankind, and hence have come Sunday-schools, young men's Christian associations, societies of Christian Endeavor, Bible societies, tract societies, and the hundred-handed organizations which

are auxiliary to the Christian Church and the enlightened State. And whatever man originates man is competent to discuss, criticise, alter, amend, or abolish. But there is one enterprise purely of God. He took no man into His counsels, but matured His own plan and committed it to the cooperation of converted disciples. To criticise it is impertinence; to alter or amend it is arrogance and blasphemy; to abolish it, apostasy. And we may as well understand that any commission that should undertake a survey of missions with respect to any possible *radical change* in their prosecution would be an invasion of a Divine prerogative. We shall welcome any investigation of the *methods* whereby the commission is now carried out, any survey of the progress of the work, any attempt to make more efficient the means whereby the Lord's plan shall be speedily executed; but we may not touch the Divine foundation of missions, nor even raise the question whether it is expedient that this work of God be carried forward. To do this would be the last act of crowning impiety and daring outrage, and provoke condign judgment. As well undertake to abolish God's way of salvation, and question whether vicarious atonement be not an antiquated notion.

China Inland Mission.

The anniversary (which was the thirtieth of the mission) was held at Mildmay Conference Hall, in London, in May, and divided into afternoon and evening meetings, as usual. Mr. Hudson Taylor with Mrs. Taylor was on the way home, but the calls of the work in China did not enable him to be in London in time.

An interesting letter from him was read, giving a bird's-eye view of the past year's work. It has been in many respects the most remarkable year they had ever experienced—a year of great trials and of abounding mercies. Reference was made to the war between China and Japan, and the opportunities

which that unhappy struggle gave for ministering to the wounded Chinese soldiers—a service which the Government have not been slow to acknowledge in a practical way. The work of the Chefoo hospitals generally has been that of increased and marked blessing to the bodies and souls of the people. As to the subsequent trials and persecutions which have been the lot of many in China, they have strikingly proved the steadfastness of the native Christians in time of adversity.

In a brief secretarial statement, Mr. Sloan dealt mainly with the statistics of the year. Ninety-seven new workers went out in 1895. Nine workers in the field and two at home had died during that period. It was stated that, owing to the rise in the price of Chinese money, the expense of sustaining the work will be increased from 20 to 25 per cent. The steady growth in the finances of the mission, through its three decades, has been remarkable. Mr. Sloan pointed out that the total income of the first ten years, from 1866-75, was some £40,000; that of the second ten years was £119,000; and that of the third, £309,000. Last year's income was £42,925 (including £9150 from America, Australia, and China); this shows a total increase over the previous year of £9767. These figures seemed to the chairman so eloquent of growing favor with God and man that he called for the singing of the Doxology when the secretary sat down; the assembly joined with heart and voice in this ascription of praise and thanks to the Fount and Giver of all good.

Five short speeches followed—four of them by workers from the great China field. Rev. J. J. Coulthard, who has worked for nine years in the province of Honan, took as the burden of his theme the native Christian—what he has to endure because of his confessed discipleship of Christ and the readiness with which he counts it all joy to suffer loss for the sake of his Master. Very much the same strain was taken up by Mr. Lawson, a Scotch-

man of pronounced accent, from the province of Shansi. He spoke feelingly of the small beginnings there, and of the growth of the work as well as of the zeal, fidelity, and liberality of the converts. Then Miss Hanbury gave an admirable little address, telling in turn some of her experiences, first at Pao-ning, Szchuen; next in the training home at Yang-Chau; and lastly at the schools in Chefoo. Her exposition of the great advantages that accrue to the young lady missionary by a stay in the training home must have been deeply interesting to all home friends who have relatives in the field. It was also most encouraging to hear, with respect to the school work at Chefoo, that a spirit of consecration to the work of the missionary is being evidently manifested among the young people being educated there.

As a representative of the Australian auxiliary Rev. Alfred Bird was cordially received, and his account of the inception and spread of the missionary interest in that distant colony gave cause for much thankfulness. It was striking to hear him report so many conversions as taking place in Australia in connection with missionary meetings and farewells. He told of one young man of much promise who conducted a series of services before going to the front in China. At these meetings over 100 converts were enrolled, and these young Christians are now furnishing the support in China of their spiritual father.

Last of all came Mr. Charles T. Studd, who unfolded some of the realities and actualities of Chinese life, and of work on behalf of the Chinese. He said the history of the China Inland Mission in the province of Shansi is of itself a sufficient confutation of those who say that missions are a failure. Christian missionaries, Mr. Studd thinks, ought to be like quacks—believing in one specific remedy for all sorts of ills. Christ has given His disciples one remedy and only one, and that is Himself. Then the speaker went on to tell something of what the Chinese are saved from,

when they become Christians. It was a black recital, the chief items in the indictment being the crime of baby-girl murder, well-nigh universal among Chinese women, the horrors and mutilations of foot-binding, the slavery of opium, etc. Addressing his fellow-Christians, Mr. Studd called for such an intense and unqualified belief in and devotion to the claims of Jesus Christ as would make them disregard such matters as climate, and personal considerations of every sort, in their desire to carry the saving Gospel to the millions of perishing Chinese.

The meeting in the evening was addressed by other workers from China and by the editor-in-chief of this REVIEW, the outline of whose address will subsequently appear in these pages.

BOLIVIA.—This South American republic, four and a half times the size of the United Kingdom, has not one settled missionary to 2,500,000 people!

The Nineteen Hundredth Anniversary of the Birth of Christ.

In the January issue of this REVIEW the editor called attention to the fact that this year (1896) is, by correct reckoning, the closing year of the full nineteen hundred of the Christian era. The subject has since been taken up by others, as the following shows:

It is an interesting chronological point as to the year of the birth of our Lord. Geikie and Edersheim give the date as late in B.C. 5. Farrar deals with the question in the appendix to his "Life of Christ," and says that "under no circumstances can the nativity have place later than February, B.C. 4." Lange adopts that month and year. Lichtenstein and others prefer the middle or end of B.C. 5.

Thus the consensus of the best opinion is decisive that the next anniversary of Christ's birth will be the nineteen hundredth. Dionysius Exiguus, when computing the time and making up the vulgar chronology in the sixth century, made a mistake of four years. Both Geikie and Edersheim accept December 25th as the most probable day and month.

The true nineteenth century of Christianity will therefore close with this year. It will thus, as a matter of bare fact, be earlier by a trifle over four years than the vulgar era.

Anything in the nature of a centenary of our Lord's birth transcends immeasurably in importance that of any person or country. It becomes, therefore, a matter worthy of consideration whether next Christmas should be a period of more than usual rejoicing. If it be deemed so to be, will it not be a time in which nineteen centuries of history and work may especially be reviewed, with the errors and triumphs? Will it not be a suitable period for discussing any reunion of Christendom, and for considering the work of Christ generally? The nineteenth century will have been completed. It may be desirable to think how to make a good start with the twentieth century of our religion. The firm resolve may be formed to do what is possible by work and self-sacrifice to make it exceed the nineteenth in all that pertains to God's glory.

I write upon this subject with all humility. I would like to foster inquiry as to the correctness of the statement that our Lord was born about the end of B.C. 5; and supposing it to be true—and the highest authorities force me to the conclusion that it is—I think it should be fully considered as to any honor so strangely important an anniversary should receive.

F. B. BOYCE.

In addition to sums already acknowledged for the Armenian sufferers, we have received the following contributions:

Mrs. Julia Waller, Bloomsburg, Pa. \$30.00
Presbyterian Church, St. Croix, Wis. 3.25

Archdeacon Wolfe writes from Hok-chiang: "The Romanists also have commenced work, and many have joined them. The priests require nothing in the way of knowledge or instruction in the Christian religion from those who join them, except a promise that those who join shall attend mass four times a year; their names are then entered as Roman Catholics, and they are from henceforth entitled to all the protection arising from the influence of the French protectorate of the Romish Church, and which the Romish native

agents take special care to make known and exaggerate all over the district; and so thousands are flocking to the Romish Church who have no more knowledge of the first principles of Christianity than they had before; but, unhappily, they have drunk in almost instinctively the first principles of Romanism—viz., persecution and hatred of the truth. Their priests permit them to subscribe the usual amount to the support of the heathen idolatrous ceremonies, and thus they escape the persecution of the heathen against our native Christians, who are expelled from our communion if they should be found in any way to support idolatry. In Hok-chiang these Romanists join the heathen in abusing the Protestants, because the latter will not subscribe to the heathen rites."

Japan is Japanizing her Methodism. She is doing it fast. She cannot avoid it. But this does not mean that she is changing the doctrine and experience. The discipline and practice adjusted to American life and determined and compelled by exceptional local peculiarities and history cannot, in the nature of things, be exactly adjusted to Japanese life. American life and Japanese life are as distinct as the poles. Japan is just now the last place for the "great Methodist," the "stalwart Presbyterian," the "rigid Baptist" from the Occident—that is, the man or woman who is a stickler for the minutiae of home forms and practice. Doing God's service in motive it will be hindered in act.—*Rev. John Wier.*

Colston Hall, Bristol, has the figure of a *dolphin* on it. It is a memorial of deliverance. When a vessel at sea was exposed to sinking by a hole knocked in the bottom, the founder of Colston Memorial Hall vowed his fortune to God if He would spare the ship, and a dolphin suddenly rushed into the aperture and effectually stopped it until the damage could be repaired.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD,

Extracts and Translations from Foreign
Periodicals.BY REV. C. C. STARBUCK, ANDOVER,
MASS.

NETHERLANDS INDIA.

—Pastor EDWARD KRIELE, speaking in the *Allgemeine Missions-Zeitschrift* of the mission of the Rhenish Society on the island of Nias, a little westward of Sumatra, remarks: "Notwithstanding the comparatively small size of Nias, it is an important mission field, not only on account of its dense population, but also because the Niassans extend into some of the other islands. Nias promises more and more to become a second Sumatra, and is at present one of the most hopeful territories of the Rhenish Missions, having only become so, however, within a very few years. Inspector Schreiber called to mind at the last Barmen anniversary, that when he was still a missionary in Sumatra, a government officer very friendly to missions argued with him at length that the Barmen Board could do nothing more to the purpose than to recall the missionaries from Nias; and, in fact, Nias was formerly regarded as one of the most difficult and hopeless fields. Even in 1892, when the mission completed its first quarter of a century, there was little to be heard except admissions of the small results. Then it was as if, with the jubilee year, a wholly new spirit from above had begun to breathe over the valley full of dry bones; the number of the Christians has in the last five years risen from 706 to 1813—that is, has almost tripled—and even as we are writing thus letters come in announcing numerous baptisms of heathen at several stations. Whole heathen villages, which had long closed themselves against all influences of good, now declare that they wish to cast away their idols. It is said that pits are dug in the middle

of the village street destined to receive the ancestral gods. This takes place not only in the lately opened west, in the region of the stations of Padow and Lahagu, but also in the elder eastern stations, where, for instance, Missionary Cramer, working outward from Gunong Sitoli, can draw one heathen village after another into the net of his activity; where Missionary Sundermann is on the point of establishing a new station, some two leagues to the west of Dahana; where in particular Missionary Thomas, working from Gumbuhumene as a center, has won almost the whole region around for the Gospel. In the very promising west, where, we may remark by the way, the mission has also contributed largely to secure to the greatly tormented land outward peace and security against its enemies, especially from the south, the attempts to found a third and a fourth station have thus far failed when near accomplishment, among other reasons because no missionary forces were to be had. Here also grave and momentous problems await their solution, especially as between the more thinly peopled north and the uncommon density of the population in the south of the island, where a solitary missionary grave reminds one of a fruitless attempt made years ago, and thereby of a painful tragedy in the Nias Mission. Thus Nias in the coming years will call for a very peculiar attention, and therewith also for a special enlargement of the missionary force. Here also we conclude with a word out of a 'layman's mouth.' The *Java-Bode* of September 5th, published at Batavia, reprints an article of the *Alg. Handelsblad*, in which, alluding to the *Missionsrundschau* (missionary round) of Dr. Schreiber respecting Netherlands India in the last number of the *Allgemeine Missions-Zeitschrift*, it remarks:

“Our best wishes to the mission-

aries in Nias. May their expectations not be brought to shame, and may we soon be able to say of Nias what can be said of a great part of Bataland: *it is owing to the missionaries that peace and prosperity have been brought to the lands, that its inhabitants have become other and better men, and that they feel themselves happy under the Dutch Government, which rules them as Christians should.*'

"When the Lord was on earth, the Pharisees came more than once to Him, desiring a sign from heaven. And many friends of missions are so far like the Pharisees that they want to be always hearing of striking occurrences, powerful conversions, astonishing events from the heathen world. But as the Lord gave small heed to the craving for wonders among His contemporaries, still less does the kingdom of God now come with observation. The Gospel, altho it appears in the heathen worlds as a power of God to salvation, works in the manner of the leaven; slowly but surely does it exercise a renewing and sanctifying influence upon the domestic and social life." Yet in the rapid advance since 1831 of the Gospel in the Minahassa, or northern arm of the island of Celebes, until heathenism, out of more than 100,000 souls, has hardly more than 7000 left, we have a fact which is at once a quiet leaven and an open sign.—*Maandbericht van het Nederlandsche Zendelinggenootschap* (Netherlands M. S.).

TURKEY.

—We would call attention to Dr. James S. Dennis' thorough and comprehensive article on the Armeno-Turkish question, in the *Evangelist* of May 21st. We note a few of the salient points.

When the Arabs controlled Islam, all the faithful (not reckoning the Persian schismatics) acknowledged the Arabian Caliphs. Now the Arabs, Mohammed's own people, in whose language alone has the Koran any sacredness, question the legitimacy of the barbarous

Turkish Caliphate. This is as if the Italians, for five centuries, had questioned the authentic election of the Pope.

What will ensue now when, as must happen before long, Turkey falls to pieces, mostly lapsing to Russia? Either an extinction of the Caliphate, or its reerection at Mecca, either event involving a profound dislocation and readjustment of Islam.

All talk of any change in Mohammedanism must be given up. It shows itself to-day really more cruel than the Koran allows. The spirit of Mohammed is more powerful than his limiting precepts.

All pretence that a Moslem government can or will protect Christians, native or foreign, except under absolute coercion from Christendom, must now be given up.

The savage dangerousness of Turkish Mohammedanism (Arabian and Indian standing considerably higher) can only be kept in check by the proximity of a watchful Christian power. Russia, by her very hardness and semi-barbarousness, as well as by her vast extent, seems best suited to this function. We may well recognize the hand of God, who doubtless knows His own mind, in choosing out a flinty hammer to pulverize a flinty rock.

Among the Armenians, these martyrdoms, renewing the greatest days of the Church of Gregory the Illuminator, seem not unapt to fuse together Protestants, Gregorians, and perhaps Catholics, of this eldest of Christian nations, in some great spiritual renewal for some great evangelizing work, against the day when orthodox and heretical Mohammedanism alike, held in the grasp of a Christian power, shall begin to acknowledge, as Julian, in those same regions, found, at least, if he did not say, "O Galilean, Thou hast conquered!"

JAPAN.

—A leading Japanese journal, *Kokuriun Shimibun*, cited in the *Zeitschrift für Missionskunde*, declares not only

that the cold, abstract moral teaching given in the Japanese public schools amounts to little morally, and directly deadens the religious sense (which might be said of a great many of our own public schools, particularly in the West), but that very commonly the teachers take occasion by it to make open attacks on Buddhism, and of course still more violent attacks on Christianity. "The reasons," it says, as quoted by the Rev. E. SCHILLER, "why in our day Buddhism is declining, and Christianity also is not advancing, may in part be found in the fact that Buddhist priests and Christian ministers are not fully fitted for their calling, but the main cause, unquestionably, is the decline of the religious spirit of the nation, and the cause of this is, that the moral teaching of our schools is a teaching hostile to religion."

MISCELLANEOUS.

—"Ambassador Bayard spoke a true word to the Seamen's Hospital Society, in London, when he said :

"At sea there are no such things as troublesome boundary disputes, contested spheres of influence, buffer States, or other creations of diplomacy. Scarcely a day has passed without a token of gratitude and goodwill being sent by America to English seamen for heroism in rescues upon the high seas. When I was attending to my duties in Washington, I remember how there was a constant current of thanks and gratitude from Great Britain to sailors of the United States. Such acts are healing differences and strengthening the friendship between the sailors, and may be the means of binding friendship and good feeling in the homes on both sides of the Atlantic."—*Sailor's Magazine*.

—"A Caffre Christian made his missionary many years of trouble. 'It was because the beer would not suffer instruction to take hold of him.'

"These words have given us much matter of thought. It has suggested

to us the question, Is not, after all, beer a main cause why, among us, too, so many cannot press through? Through what? Through all the prejudices and hindrances which place themselves in the way, so soon as any one would fain enter devoutly into the service of Jesus Christ. In order to overcome these hindrances, such as fear of man, false shame, frivolous company, idleness, and all the lounging ways of our nominal Christianity, there needs a clear head and a firm will. But here comes in the beer—I mean beerhouse lounging, with all implied in that—obscures the understanding, fetters the will, and so it results that there can be no genuine conversion, even where the conscience had been awakened, and had induced a longing after better things. How many thousand good intentions have been drowned in wine and beer!

"Yet if we ask why, among us in Germany, notwithstanding all our Christian knowledge, there is so little Christian life to be found, why, in the churches, in the missionary meetings, in all labors for the kingdom of God, there are so few men, why the youth are becoming so wild, why recklessness and greed are growing, piety and contentment waning, we may confidently answer, The Main Cause is Beer. Beer impedes the young people, even the theologians, in their studies; beer makes many men, I fear even many pastors, sluggish in work and sluggish in prayer. Moreover, beer empties numberless purses, so that there is nothing in them when there is a call for missions or other good works. . . . And so it is coming to pass that in fact heathenism, and that not a refined, but a thoroughly gross, wild, and vulgar heathenism is coming in upon us, and spreading more widely from year to year."—*Calwer Missionsblatt*.

—J. HESSE, of Cahö, in the *Evangelisches Missionsblatt für Württemberg*, considers the question how some German (and other) societies, with a larger num-

ber of laborers and larger income, are less successful than others, with fewer workers and smaller means. For instance: *Basel*, last year, having 157 missionaries, and spending 1,000,131 marks, reports only 30,200 members; the *Gossner* Mission, having 23 missionaries, and spending 162,955 marks, reports 40,000. The *Barmen*, having 96 missionaries, and spending 497,701 marks, reports 56,944. Moreover, the *Unitas Fratrum*, having 174 missionaries, and spending 1,610,420 marks, reports in 1894 only 366 adult baptisms; *Basel*, 1418. The Leipsic Mission, having 26 missionaries, and spending 356,225 marks, baptized 433; the *Gossner*, with fewer missionaries, and less than half the income, baptized 1570. Whence these differences?

Differences of training and economy doubtless count. But differences of fields count much more. Manyfold more laborers and more outlay on the rock will, of course, bring in scant fruits compared with few laborers and little outlay on the good ground. The Brethren, for instance, have chosen, of preference, the backward, and even the dying races. It is not brilliant results for which they aim, so much as a ministry of life for the forsaken. So, while *Basel* has, on the Gold Coast, a field of pestilence, *Barmen* and *Gossner* have, in Sumatra and among the Kols, comparatively healthy lands, requiring also less outlay. These two peoples, moreover, are more receptive of the Gospel than any others among whom German missionaries labor. The Kols had a rude heathenism, burdensome yet not attractive, easily given up for Hinduism, more easily for the Gospel. Among the Sumatrans idolatry was already in decline. Islam or Christianity, coming first in any district, easily carries the day. How different in South India among the Tamils, even among the Parias! The elaborate system binds them, even while it curses them.

The great difference, therefore, is still, as of old: The Road, the Rock, the Thorns, the Waiting Grounds.

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—Numerous letters from Uganda furnish a view of the operations of this society, not only in Uganda proper, but also in the extensive districts of Busoga, Koki, and the Sese Islands of Lake Nyanza. All lovers of the Lord must rejoice in the marvellous blessing given; and, despite the things *per contra*, in the manifold tokens of encouragement which the present outlook affords. As Mr. Pilkington points out, the country from Mengo is now open to the Gospel for 200 miles east, south, and west; while northward 70 or 100 miles is open. Whether regarded as a field white already to harvest, or as a basis of missionary operations, Uganda is rich in promise. To quote from Mr. Pilkington: "The country is healthy; native help is available as it is nowhere else in the world; the desire for reading has already been carried to some of the extreme points within this radius; in language and sentiment and mode of life the whole region is closely knit together—in a word, there is good reason to hope that as far as local conditions are concerned, a circle including within its radius of 200 miles the three lakes, the Albert, Albert Edward, and the Victoria—an area (excluding the lakes) of nearly 100,000 square miles—might be fully occupied if not evangelized within three years' time."

To turn this hope into fruition, Mr. Pilkington makes the following demand: "Wanted, in all, from home, 100 additional men missionaries and some lady missionaries, full of the Holy Ghost."

The Sese Islands of Lake Nyanza.—The work, now being carried on, in these islands has many gleams of encouragement and no inconsiderable fruit, notwithstanding various forms of hostility. On Bukasa, a Sunday congregation of nearly 280 are collected in the church built by the Christian chief. In addition to this there are three other

places of worship on the island where Basese teachers minister to growing congregations.

On *Bufumira* the work has been carried on by Adam Musoke, a voluntary Muganda teacher and a small chief. For two years or more he has labored, and all who have come forward for baptism have been instructed by him. This worker has now returned to Buganda, but a band of young Basese teachers, numbering eight, are filling the gap, and, in the face of the chief's hostility, trying to let their light shine for Christ.

The largest island of the group—*Kome*—has also a band of earnest and faithful Basese teachers; and, in addition, there are 19 Buganda teachers “engaged in reading through the Gospels with the candidates for baptism, visiting, and giving a good name to the Gospel which they preach.” On this island the work is particularly hopeful, and has already taken considerable hold, a result largely due, under God, to the labors of the Muganda teacher, Yoeri Wamala, who, having lived down much opposition from the chief and others, has now had the joy of seeing much fruit accruing. At the large church on this island there is now a congregation of over 500.

Baptist Missionary Society.—During the past year there has been 655 additions to the native Christian Church in India in connection with this society. In every case the missionaries have anxiously sought to ascertain the presence of a work of grace in the individual heart.

At Cuttack, in Orissa, the church has had, during the past year, an unusually large accession from the ranks of the young people.

An interesting circumstance is reported by the Rev. J. G. Potter, of Agra, to the effect “that there are several Mohammedan young men who have hired a room where they meet for religious discussion; that most of these young men are Christians at heart, but

being of a good family they fear the consequences of a public profession of Christ.”

The Rev. R. Wright Hay, of Dacca, writes: “I have baptized four converts during the year—two Mohammedans, one Brahmin, and an Eurasian.” He also says: “There are many in whom it is evident that the Holy Spirit is working, and no small part of our work consists in a laboring in prayer for these.”

The Calcutta Press.—From the report of translation and literary work, prepared by Dr. Rouse, we learn that the revision and printing of the Bengali Bible is now far advanced. A tentative edition of the Psalms has been issued, and the printing of a commentary on Genesis is just completed.

The Cuttack Press has issued during the year over 35,000 tracts and 6000 Scripture portions.

Presbyterian Church of England.—Concerning *Formosa*, reports have been published by Mr. Barclay and Mr. Ede. Both reports are of a cheering nature. Notwithstanding the Black Flag troubles and the Japanese march through the island, “no cases of apostasy through fear occurred at any of the stations.” In the hill country the aboriginal churches are being attended by greatly increased congregations, while at Moatau, “in spite of the massacre, the membership at the close of the year is larger than it was at the beginning.”

North Africa Mission.—Mr. Edward H. Glenney, the indefatigable secretary of this mission, writes: “We have had and still have a certain amount of difficulty with the rulers of the countries in which we are laboring. I have just heard of a plot which fortunately was discovered, the object of which was to incriminate certain missionaries in illegal actions; but, after all, what is it we have experienced compared with the persecutions and atrocities in Armenia? . . . Then this year there

have been several baptisms in Tunis and Morocco, and Mr. Summers was hoping to baptize a young convert, from Palestine, in Alexandria this month. Mr. Patrick also speaks of encouraging services and professed conversions among the Spaniards, so that we have causes for thankfulness as well as reasons for prayer."

THE KINGDOM.

—Nobody could express it more happily than the missionary did who said: "When you cannot see any bright side, *polish up the dark side, and look at that.*"

—And this likewise is a faithful saying. "A dime whispers, 'I will help save America!' a dollar says that same thing out loud; a hundred dollars shouts it. One prayer helps the good work on; two prayers help it on a bit farther; half a dozen prayers possibly make it go faster yet; and only the angels know how marvelously the prayers of a few millions might accelerate it! One man or woman saying a good thing or doing a brave thing somewhere makes America a little better; a band of laborers affects perhaps the development of a whole country; while a host of workers may reap a harvest waving in fields as broad as a prairie, or mine out nuggets of spiritual ore rare and rich as a thousand mountain mines."

—Miss Anna L. Dawes also states a profound truth in terse and impressive form when she says: "If any one is willing to go up there and live with those Eskimos, I think the rest of us may well enough agree to help. Nothing has been so good for me for some time as Mr. Lopp's visit. It not only makes our Christianity (mine at least) look like a mustard seed, but makes you wonder whether it isn't a *dead* seed at that! I have been to hear Mr. Moody, but he didn't begin to give me such 'conviction of sin' as the urgent and eager interest Mr. Lopp showed in going back to his people. *I wonder*

just what the Lord does think of us all—some of us, anyway?'"

—It is said that when the mother of Professor Drummond met a young friend who had offered his services as a missionary, but was declined, and was obliged to take a position in a commercial house in a foreign land, she suggested: "My dear boy, you can be a merchant missionary." In like manner Commodore Perry, when introduced to a foreign missionary in Japan, added, "I also am a missionary."

—How strange! When Jonathan Edwards, one of the very greatest of Americans, was dismissed from his pastorate, well-nigh with ignominy, and removed to Stockbridge with an Indian mission as a portion of his field, a salary was voted him of £6 13s. 4d. and 100 sleighloads of fire-wood.

—"Nothing but a missionary!" But the man who gave that toss of the head and that half-scornful look should cast an eye down the long central aisle of the hall at Mildmay Park. Whom do we see coming up the aisle—a son of Anak in stature, erect, his features strongly marked, his venerable locks and long white beard adding majesty to his appearance? On discovering him the whole great audience rise spontaneously to their feet. A Wesleyan brother with powerful voice is in the midst of an address; yet no one heeds him till the patriarch has taken a seat on the platform. Who is the old man? Is it the Earl of Beaconsfield? Is it Gladstone? There is but one other person in the realm to whom, under the circumstances, such a united and enthusiastic tribute would be paid, and that because she is on the throne. This hoary-headed man is the veteran among South African missionaries. He went out to the Dark Continent more than sixty years before. He is now eighty-three; his name, Robert Moffat.—*Rev. A. C. Thompson.*

—According to Acts 10:35, was it

not an orthodox proceeding under the circumstances? "We went to call on the new Methodist minister and his wife (Mexicans), and listened to the most touching account of her conversion, simply by the reading of God's Word; and how, just following out the Divine command, she went to a stream and was baptized by her father-in-law, and they all took the juice of grapes she squeezed from a fresh cluster, and ate unleavened cakes she herself had made. Some time after she found a Protestant church, where she announced herself as a member of the church of Christ, and that church was our own in Hermosillo."

—Tho we all knew that the whirligig of Time brings in his revenges, yet whoever supposed that the Hebrews would "get even" with their foes, as they have, if the current statement is true which alleges that tho nearly 2500 years ago Babylon took their whole nation into captivity, now two Jews have bought all that is left of the famous city.

—It is a fine tribute to the efficient and self-denying labors of General Armstrong that the institution which he founded suffered only sorrow of heart at his death, and has made steady progress along the lines he laid down. As a recent visitor to Hampton said: "I never knew of a man who was less dead." The last request of the general, "See to it that Hampton does not go down," has been well obeyed.—*The Advance*.

—A missionary to India describes a sample day's work: "A child swallows a coin. Its mother brings it to us. A wife turns obstinate. Her husband comes for us. A husband beats his wife. The wife comes weeping to us. A man in a fit of despair joins the army. We are asked to liberate him. A member of the church loses his character. We have to examine into things, and discriminate truth from lies. An educated Christian man runs into debt. His device is to apply to us for higher

salary. A woman has two sons—one earning good wages, the other a boy at school. The elder son gets into debt. The mother's salary as a Bible-woman just keeps her and her younger son in food and clothing. The younger son, being clever, should receive a higher education. Who is to pay? Not the elder brother, but the missionary. At least that is the result of a discussion that occupies nearly a day. We refuse, say. The missionary is then accused of spending his money over the heathen to the loss of the Christian."

WOMAN'S WORK.

—A missionary writes that India's "new woman" is only one who can read and write and perhaps occasionally ventures out to a public meeting. "There are many yet among the upper classes who look out on the world with one eye peeping through the folds of a *cuddah*, and who feel that to allow any man, except those of their own household, to look on their faces is to be guilty of a heinous sin. We have a patient just now whom we wished the civil surgeon to see, and I had to spend a good part of a forenoon coaxing her to allow him in the room. We made a compromise at last, I agreeing that she only draw her *cuddah* far enough aside to allow her tongue to be seen. 'How can I go before God if this strange man looks on my face?' was the pleading entreaty of this poor young woman. In most cases, however, the veiling of the face is more a matter of social distinction than of religion."

—What a passage in modern history is that of the Zeitoun women on guard in their mountain eyrie! When every boy over thirteen years old was away fighting, and 250 Turkish soldiers were preparing to break out of their prison and fire the town, these women rose in desperation, killed every man of them, and threw them down the cliff. It was in defense of their lives and the lives of their children.

—There are now, as the result of

cleven years' work and growth, 51 deaconess' institutions in the Methodist Episcopal Church; 590 deaconesses, including 80 who are still in training and 100 trained nurses; and property employed in this work to the value of \$656,950 above debt. In the United States there are 35 institutions; in Germany, 6; in India, 8; in China, 1; in Africa, 1.

—In 1893 the Presbyterian Woman's Boards contributed over \$329,000 for foreign missions; in 1894, \$324,000; in 1895, \$309,000; and, now, \$302,000. But there seem to be as many fine feathers as ever, as many Christian women traveling, as ample home comforts. No more boasting from us, until we make a new record "concerning the collection."—*Woman's Work for Woman*.

—In Great Britain and Ireland there are 12 women's missionary societies, supporting 770 female workers in foreign fields, 38 of these being medical workers. These societies reach 20 different countries, employ 2000 native workers, and have over 60,000 girls and women in their schools.

—The Church of England Zenana Missionary Society has 53 stations in India, 8 in China, 1 in Ceylon, 186 European missionaries, 90 native missionaries, and 637 native workers. The associations contributed £24,299 last year.

—The Female Association of the Irish Presbyterian Church sends out three new representatives this year, and has under its care in India and China 18 women, of whom 4 are medical missionaries.

YOUNG PEOPLE.

—These are some live questions for Endeavorers (and Leaguers also with the change of a word or two) to think about and discuss:

How to get a society enthusiastic for missions.

How to push systematic giving among our Endeavorers.

How to get our Endeavorers to read more missionary books.

Putting the Endeavorers in touch with their denominational mission boards.

How to make missionary meetings interesting.

Who should go as a missionary?

Practical evangelistic methods for Christian Endeavor societies.

—*The Endeavor News* tells about a missionary committee that managed to make missions interesting in the following diversified ways: At first they invited a few of their friends to meet on a certain evening at the house of the chairman. There they found a number of garments already cut and prepared for the making. Upon these the guests and entertainers set themselves to work. In the centre of the group sat one of the best readers of the society, who entertained the company during the evening with the reading of an interesting missionary biography. This biography and the work laid out occupied the Endeavorers for four evenings. The last fifteen minutes of each meeting were given up to business, general discussion, and prayer.

—Let the missionary committee get ready a series of scrap-book meetings. The members and their friends gather scraps on all subjects connected with missions and Christian work in general, and on their scrap-book evenings gather about a large table and fill various scrap-books with what they have gleaned, these scraps being appropriately classified. The scrap-books thus formed make a valuable addition to their missionary library.

—The Christian Endeavor societies of the Reformed (Dutch) Church now number 525, and last year gave to foreign missions \$3909; to domestic missions, \$2396; to the Woman's Board of Foreign Missions, \$609; to the Woman's Executive Committee, \$504; and to the Arabian Mission, \$535. Other gifts to denominational objects bring the total up to \$8286.

—Some of the most earnest and wide-awake young people's societies in the world are to be found in Australia. The *Golden Link* states that the Wellington society has been devoting special attention to missionary work with the result that they support 2 native teachers in the New Hebrides; contribute to the support of the Wellington Chinese missionary; hold cottage meetings every Sunday and Wednesday evenings; have just begun open-air meetings; have sent 2 boxes to the mission field; write regularly to various missionaries, copy the answers received, and hand them round among the members; have twice circulated self-denial envelopes, thereby raising a considerable sum for missions; have issued a small missionary pamphlet for the benefit of the members.

UNITED STATES.

—The financial distress prevalent in the country during the past two years is set forth in a striking way by the fact that the total net earnings of the national banks in the year 1893 amounted to \$68,000,000, while during the year 1894 they amounted to \$41,000,000, a falling off in a single year of \$27,000,000. As most of the business of the country is done in the national banks, such a falling off in earnings indicates a very serious condition of affairs. During the year 1895 matters did not improve to any extent.

—The Chicago Flower Mission has existed for twenty-one years, and the quantity of flowers distributed has increased from 300 bunches the first season to almost 100,000 last year. The president, Mrs. Frederick Dickinson, reports that "the bright, fragrant blossoms sent us by kind friends in the country have carried light to 'darkest Chicago.' The Christian Endeavor societies throughout the State of Iowa have organized a flower mission department, and send immense quantities of flowers for us to distribute."

—Major Pingree's noted plan of al-

lowing the poor to use the vacant lots in Detroit for potato-patches has been copied with success in 19 leading cities. In this way in 1895 Boston gave employment to 54 persons; Brooklyn, 31; Buffalo, 560 families; Cincinnati, 37 families; Detroit, 1546 persons; Duluth, about 300; Minneapolis, 226; Seattle, 141; St. Louis, 120 families; St. Paul, 118 persons; Toledo, 62 families. There were 8 other cities for which statistics have not been given. New York furnished tools, the sweepings of the streets as a fertilizer, and a practical instructor.

—It is estimated that there are 10,000 Chinese living in New York and adjacent places. Of these 500 are in Sunday-schools, and 200 are professed Christians. The remainder are under no direct Christian influence or instruction. Here is a piece of China within our gates having its joss worship, theatres, opium joints, and other characteristics of Chinese heathendom. It is a foreign missionary field within reach of every church on Manhattan Island or in its vicinity.—*Evangelist*.

—The census for 1890 gives 18 colored denominations having no connection whatever with white church organizations. These 18 denominations have 18,835 societies, or organizations; 19,631 church buildings, with church property valued at \$20,318,714, and a membership of 2,500,000. The preachers and religious teachers are, with few exceptions, uneducated and ignorant.

—During the year gifts from the living to the American Bible Society amounted to \$67,103, the amount received from legacies, \$70,977, and the total receipts were \$204,670. The society also received \$232,552 in return for books and on purchase account. The appropriations for the foreign work for the coming year amount to \$182,756. For the first time in the society's history it is announced that the number of volumes circulated abroad for the past year exceeds the number circulated in the United States.

—The fifty-ninth annual report of foreign missions contains this general summary of work done by the Presbyterian Church from May 1st, 1895, to May 1st, 1896: American missionaries, 214, with 54 medical missionaries; wives of missionaries, 223; other missionaries, 177; native agents, 2101; churches, 387, with 30,882 communicants, who have raised for self-support \$20,085; added last year, 3000; ministerial students, 88; day schools for boys, 390, with 14,545 pupils; girls' day schools, 154, with 7310 pupils; Sabbath-school scholars, 21,993, who have raised a total sum of contributions of \$88,384; pages of literature printed, 72,139,832; hospitals and dispensaries under care, 52, with 313,197 patients treated.

The financial exhibit is as follows:

Receipts from Churches.....	\$272,009
“ “ Woman's Boards.....	302,626
“ “ Sabbath-schools.....	30,221
“ “ Young People's Societies.....	26,694
“ “ Legacies.....	146,827
“ “ Interest, Individuals, and Miscellaneous Sources.....	101,369
	\$879,743

—Dr. W. R. Lambuth, of the Presbyterian Church, South, is quoted as saying: “The collections for foreign missions for 1895 under the assessment of the Board amounted to \$240,802, to which we add the sum of \$70,348, received by the Woman's Board, making a total of \$311,151. With a membership of 1,500,000, this makes an average contribution of not quite 20 cents per member, or less than 2 cents a month for foreign missions.”

—The *Church at Home and Abroad* for June gives the names of nearly 50 men and women, and the cost of sending out and sustaining each one, and says they *must* be despatched.

—The Emperor of China has conferred upon Dr. B. C. Atterbury, a medical missionary of the Presbyterian Board, the Imperial Order of the Double Dragon, second degree, a distinction which it is believed has never before

been vouchsafed to any foreigner, excepting, perhaps, upon the ruler of some friendly power. This honor is a recognition on the part of the emperor of the American physician's services in connection with the Red Cross Society during the late war, and of the successful efforts of Dr. Atterbury in advancing medical and surgical science in the empire. His services as a physician have been frequently in demand at the imperial palace, and when Li Hung Chang set out on his journey to Russia to attend the coronation of the Czar Dr. A. was invited to accompany him as his medical adviser, but declined the honor.

—American Friends have organized work in various parts of Mexico, Alaska, Jamaica, in India, China and Japan, in Palestine, and among the Indians. Through members of that church they are represented in work of other organizations in Central America, Brazil, Morocco, and West Africa, and a little assistance is given to the Chicago Hebrew Mission for Jews, and various other missions for Jews in large cities. In addition to these two are on their way to join William Duncan's work in Alaska, and another to Sitka.

—Rev. K. Ishisaka, the pastor of the Japanese Methodist Episcopal Church in San Francisco, was in attendance upon the recent Methodist Conference in Cleveland. He has 340 parishioners, and besides the Sunday-school, his church conducts a night school to teach the English language to his countrymen. There is a dormitory in the rear of the church, where from 25 to 30 poor people find a place to sleep every night.

GREAT BRITAIN.

—From the Bible Society warehouse between 6000 and 7000 volumes go out daily. This, however, represents only part of the total output, as a great many volumes are printed in China, India, and elsewhere. The daily cir-

ulation is about 13,000. Of the annual output of about 4,000,000 volumes, it is estimated that from 1,000,000 to 1,500,000 are in English. Among the many interesting translations is a pile of Scriptures in Pashtu, the language of Afghanistan. Each section of the Bible has been written out with a reed pen in the Panjab, and been reproduced by photography in London. For certain languages photography is found very useful in saving compositors' work and avoiding errors.—*Bible Society Reporter*.

—Nowhere else in the world are there under one roof so many copies of a single book in so many languages as at the Bible House in Queen Victoria Street, London.

—This is concerning the Church Missionary Society, and its plans for the three years to come: Finally, the committee intend to ask the cooperation of the archbishops and bishops of the whole Anglican Communion, and of the heads of missionary associations, and other Christian bodies, in making this a time, not for the glorification of one society, but of definite advance on the part of the whole Church in her divinely appointed task—the evangelization of the world. Many other missionary epochs cluster round the close of the nineteenth and the beginning of the twentieth century; the Society for the Propagation of Christian Knowledge and Society for the Propagation of the Gospel reaching their bicentenaries in 1898 and 1901, respectively, while the Religious Tract Society and the Bible Society look forward to the celebration of their centenaries in 1899 and 1904. The committee earnestly desire that these and all other societies and missions laboring faithfully for the extension of Christ's kingdom, both at home and abroad, should share in the special blessings which they believe and pray will be granted to them and to all their work at this memorable time.

—These figures will tell something of the growth of the China Inland Mis-

sion: The total income of the first ten years, from 1866-75, was some £40,000; that of the second ten years was £119,000; and that of the third, £309,000. Last year's income was £42,925 (including £9150 from America, Australia, and China); this shows a total increase over the previous year of £9767.

—The Foreign Mission Board of the Scottish United Presbyterian Church at the recent meeting of Synod reported that the income of the ordinary foreign mission fund for 1895 was £31,378, being a decrease upon the previous year of £3766. The expenditure was £34,039, less than that of 1894 by £2591. In the course of the year they appointed 6 additional missionaries, ordained and medical, 1 missionary teacher, and 2 missionary artisans. They have in the field a staff of 154 fully-trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 zenana missionaries, with a contingent of over 700 native workers. The total membership of their native church is almost 20,000.

ASIA.

Islam.—The guilty conscience makes a man suspicious that everybody is trying to abuse him. The Turkish censors prohibited a chemical book which contained the symbol of water—viz., H₂O. These wiseacres read it as signifying, what else could it mean, "Hamid II. is naught, a cipher, a nobody." No Sultan would stand such nonsense in his empire.—*North and West*.

—We learn through the other missionaries that Dr. Kimball is adding to her other departments of relief work at Van the manufacture of plows, shovels, and other agricultural implements, that the people may have some means of raising the next harvest. A priest in speaking of Dr. Kimball called her "God's little servant."

—A remarkable incident is reported from the Harpoot District in Eastern Turkey, where on Sunday, at Mezereh, three miles from Harpoot, the Protestant Christians were invited to hold a communion service in the Gregorian church. Dr. Barnum and other missionaries were also invited, and the service was crowded, hundreds being obliged to go away for lack of room. It is not long since such a mingling of Gregorians and Protestants would have been impossible, and would have been deemed a pollution of the old church. In the congregation were many whose husbands and fathers were among the recent martyrs for their faith, and also many pastors and teachers from neighboring villages. The service of song was divided between the Gregorians and Protestants. The Protestant pastor then received some 15 men and women into the church, and preached a sermon on "Christ our Passover is sacrificed for us." Dr. Barnum followed with an address, and with the doxology and benediction the Protestant service closed. But the people were requested to remain, and the Gregorian priest spoke most pleasantly and evangelically, rejoicing in the fellowship they were thus manifesting, and thanking Dr. Barnum and his fellow-missionaries, who had brought them a new faith and an open Bible, and were now following up that work by bringing relief to suffering widows and orphans. Other addresses followed from both Protestants and Gregorians, when this most remarkable service was brought to an end. It is a sign of the times in Turkey.—*Missionary Herald*.

—M. Krüger, one of the deputation just sent by the Paris Missionary Society to Madagascar, took the opportunity of the steamer's call at Aden to visit the station at Sheik Othman, where Dr. Millar and Dr. Young, the successors of Keith Falconer, carry on his mission among the Arabs. M. Krüger writes with enthusiasm of the work of these two men, who under a

burning sun, in a desolate and fever-stricken country, and with little appearance of success to cheer them, work steadily on, in faith and prayer. "However little show it may make in the eyes of men, Sheik Othman is a post of distinction among the strongholds of attack which Christendom has reared amid the heathen world."—*Journal des Missions Évangéliques*.

—An affecting incident connected with the massacre at Oorfa was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm and were immediately cut down.

India.—Some time ago in Calcutta, there came together 1000 of the most prominent men of the native races of Hindustan. They were Parsees and Brahmans and Mohammedans and men of the lower Indian castes. They spoke the languages of the native races of the great Indian Empire—the Tamil, the Hindustani, the Hindi, the Telugu, the Punjabee, and the rest. But there was only one tongue in which they could make themselves intelligible to each other, and that was the language into which Englishmen have translated the Bible.—*J. H. Barrows*.

—The *Bengalee*, a native Indian paper, praises the French administration in Madagascar, and makes some very disparaging comments upon that of Britain in India in like circumstances. This leads the *Indian Witness* to make this telling rejoinder: "Does the *Bengalee* really believe that French colonial administration is more liberal than the British? Would France allow such a paper as the *Bengalee* to be published in Algiers? While France ruled Egypt were there any national congresses there? And how many native gentlemen are in authority at Tonquin? If France ruled India, would we still

have the Nizam ruling at Hyderabad, and Maharajahs ruling at Mysore, Baroda, Gwalior, Indore, and a score of other places? Verily, prejudice is more obstinate than ignorance. Ignorance can be overcome, but prejudice is invincible."

—In some quarters the annual subscriptions to the Dufferin Fund are nearly all supplied by Europeans, but native princes and noblemen have practically provided, it may be said, at least four fifths of the sum which has been given to the Dufferin Fund. The last report shows that 4 lakhs have been spent in buildings in native States, Baroda, Bhopal, Kapurthala, Kotah, Oodeypur, Mysore, Patiala, Ulwar, and Tonk have all built and entirely support hospitals, and Jodhpur has recently declared its intention of also doing likewise. In Gaya over a lakh has been lately subscribed for the hospital by natives. In Dacca the Nawab has given half a lakh for the same purpose, and in 1894-95 all big sums given to the Provincial Committee of Bengal were entire from native sources. In the jubilee year, when nearly 5 lakhs was collected in India, Jeypur gave 1 lakh, and Ulwar and the Nizam each half a lakh, and by far the greater portion of the remaining 3 lakhs was given by thousands of natives throughout the country.—*Englishman*.

—A most striking indication of the change which has taken place in India as the result of missionary work in that land is mentioned in the *Indian Standard*. Speaking of a three days' convention held at Lahore for the deepening of the spiritual life, that journal says: "The conference, which was the third of a series of six, was held in the Forman Christian College Hall, and was fully attended from the opening session to the closing one. Delegates from upward of 20 different stations between Saharanpur and Peshawar, and representing 9 different societies, were present all the time. A rough calculation gives over 60 mis-

sionaries, over 50 Christian workers, over 100 students and teachers representing 16 educational institutions in the province, and over 100 visitors. The hall, which seats about 300, was crowded at every session, several having to find seats on the platform steps toward the end."

—A recent visitor to the school of the Pundita Ramabai at Poona says: "Of the 57 pupils, 43 are widows and 39 are Brahmins. About one half of the pupils attend daily prayers in Ramabai's own room, to which the door is always open and where any may come in, and the shy ones are not noticed until familiarity has done away with the shyness. The Pundita told me that she did not put new pupils at books for some time, but turned them into the garden to learn of God's wonderful works. Next they were told about themselves and their Creator. Then came the books."—*Woman's Work for Woman*.

—Only one passenger killed by accidents to trains, out of upward of 34,000,000 carried in the course of three months, is a record that has probably not been beaten by any railway system in the world. That is the return of a quarter's working of the Indian railways, which ran 17,250,000 of train miles during that period, and carried the enormous number of 1,526,241,428 passenger units per mile. The proportion of passengers injured by accidents to trains was one to little less than 7,000,000. The total mortality, including suicides, accidents at level crossings, and deaths resulting from personal carelessness, and including accidents to railway servants, was 160 only, while the number injured was 30 more.—*Times of India*.

—In 1880 only one society had missionaries in the Nizam's dominions, but to-day 7 societies are represented by 23 men, about 10,000 baptized converts, and property worth 600,000 rupees.

—A Presbyterian missionary to Siam

pictures the striking difference between the Presbyterian Mission to the Laos country, Upper Siam, open in 1867, and the older mission in Lower Siam, opened so long ago as 1840. The missionary forces in each region have averaged about the same, yet the Laos converts are numbered by the thousand, are constantly increasing, and among them are many ordained native helpers, while in the older mission there are only about 300 converts, and not a single ordained native helper.

China.—“Thrifty and patient and cunning as Jews, the Chinese can accommodate themselves to any climate and to any environment. They can live in Java or in Siberia, in Borneo or in Tibet. Unlike the modern Jews, however, they are more to be feared in industry than in commerce, for there is scarcely any form of manual skilled labor at which they are not capable of killing white competition. Their history in Australia has proved this fact. But in commerce also they are able to hold their own against the cleverest merchants of other races. They are adepts at combination, excellent financiers, shrewd and daring speculators. Tho not yet rivals of Europeans in that class of production dependent upon the application of modern science to manufacture, they have given proof of ability to master that science whenever the study can profit them. They are learning thoroughly the commercial conditions of every country which they visit ; and tho the history of their emigration began within recent times, they are already to be found in almost every part of the world.”—*Lafcadio Hearn*.

—United States Minister Denby reports that the emperor has issued a decree, directing a certain Mr. Hu, a *protégé* of Prince Kung, to build a railroad from Tientsin to the Lu Kou bridge, which is within 8 miles of Peking. The distance is 70 miles, and the road is to be built at government expense. That the line does not enter

the city of Peking is due to the superstition that the sacred precincts of the imperial residence must not be contaminated by Western improvements. In his decree the emperor says: “Railroads are important to commerce and beneficial to the laboring classes. This government having determined upon its construction, it is desirable that the work be undertaken.” This decree also suggests to merchants who have means that they build a line from the Lu Kou bridge to Hankow.

—Russel & Co.’s banking house, in Shanghai, whose Chinese loans amounted to \$100,000,000 in its fifty years’ existence, *never lost a dollar by them*. This house employed thousands of Chinese, and never one betrayed his trust or became a defaulter. One employé for twenty-five years never knew a Chinaman to break his word in a business transaction.

—The coal-fields of China are said to be exceeded in value by few in the world. Some of the richest districts are only about 30 miles from Peking, the capital. They have hitherto been worked only in the superficial, mole fashion of the Chinese. As soon as they have penetrated deep enough to encounter water, the Chinese have been accustomed to abandon such mines. Now, however, stirred by the railway movement, some of the wealthy, enterprising Chinese have entered into contracts with foreign engineers to develop their mines, which give promise of large yields. It may be that the development of these immense coal deposits of China will soon become an important factor in the commerce of the Far East.—*Free Church Monthly*.

Japan.—In this empire all Christian bodies together have 111,588 members, 858 missionaries, 331 native ministers, and 981 catechists. Of the church-members the Catholics have 50,302 (including all baptized children); the Greek Church, 22,576; and the Protestant societies, 38,710.

—Christian influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, 2 deputy ministers, the chief judge of the Supreme Court of Justice, the president, and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that in the midst of wars and rumors of wars the Prince of Peace will establish His kingdom in Japan. — *Evangelisches Missionsmagazin*.

—The Nurses' Training School at Kyōto, commenced and carried on by Dr. Berry, has proved an efficient evangelical agency. The school now passes wholly into the hands of the Japanese, and Miss Fraser, who has been associated with Dr. Berry, reports that the only remaining non-Christian member of the graduating class has asked for baptism, and that, including the 13 members of this graduating class, there will have been sent out 75 nurses, only 1 of whom has graduated without being a professing Christian. These nurses are scattered all over the country, and most of them are doing excellent work, and their influence must be far-reaching.

—A Japanese scholar, Mr. Tokiwo Yokoi, has recently written in the *International Journal of Ethics* an article on the ethical life and conceptions of his fellow-countrymen. Passing on to Protestant Christianity, which first gained a footing in the country in 1859, Mr. Yokoi says that between 1880 and 1890 most wonderful progress was made, the number of converts being raised from 5000 to 30,000. Since 1890 the revival of the intensely national feeling of the country has made them less enthusiastic for Western religious

teaching, and even to some extent decidedly hostile toward it. The very success of the decade following 1880 itself awakened a host of active enemies among the adherents of the older religions of the country, who formerly felt so confident in their strength and numbers as to be either indifferent or only passively hostile. The most important point in Mr. Yokoi's conclusions is that the influence of Protestant Christianity on the nation at large is disproportionately strong compared with its numerical strength.—*Evangelical Churchman*.

AFRICA.

—The circulation of Bibles and portions issued by the American Bible Society continues to increase. These are mainly distributed through the agency of the American Presbyterian Mission, and are all, or nearly all in Arabic. Bible circulation among Mohammedans in Egypt has but few restrictions. The following figures show how the work has expanded within the last thirty years: From 1865 to 1874 the number of copies distributed was 6630; from 1875 to 1884 it was 45,586; and from 1885 to 1894 it was 116,474.

—Dongola is about 850 miles in a direct line south of Cairo, about 1000 miles by river. Wady Halfa is about 650 miles in a direct line from Cairo and Akasheh is 60 miles north of Wady Halfa. This place to which the railway is to be built is about 150 miles south of Assouan, on the boundary between Egypt and Nubia. Dongola is 300 miles in an air line north of Khartoum, but quite double the distance by river. The railway at present runs to Girgeh, about half-way from Cairo to Akasheh. It is difficult to either write or speak about distances and directions on the Nile without blundering. The river runs the wrong way, and it is almost impossible to realize northward means down stream.

—The Rev. Charles H. Robinson, sent out by the Hausa Association on a

linguistic expedition, returned during the year 1895. He first visited Hausa colonies in Tripoli and Tunis. Then by the rivers Niger and Benue he reached Kano, the commercial centre of Hausa land. The result was 3000 new words for a dictionary, materials for a Hausa grammar, and native manuscripts containing history and historical and religious songs. The Hausa, who occupy the central Sudan, northeast of the Niger, are an intelligent people, a black race, but not of pure negro blood, a people of splendid physique, whose manufactures are known all over Northern Africa. They were, if their history is correct, at the time of the Norman conquest of England more civilized than ourselves.

—Dr. W. H. Leslie, of the Baptist Missionary Union, writes thus of his work on the Congo: "This work is not child's play with over 700 church-members, 2 or 3 outside churches, 30 native evangelists and teachers, a training school that is continually preparing more, 600 or 700 children in the schools, 200 in our station schools, 1500 patients a month to doctor, with building, printing, etc. Farther and wider is the circle of the Gospel light extending from our station. Faster than we can train them come the calls for preachers and teachers. The station here is like an oasis in a great desert the cool waters of which, encroaching upon the waste, change it from a wilderness of sin into a veritable garden of the Lord."

—Karl Blind closes his article on "Problems of the Transvaal" in the April *North American Review* with these words: "Switzerland, with a population of barely 3,000,000, surrounded by three great monarchies and a republic, possessing enormous military strength, might be torn to pieces by them to-morrow if her existence were not placed under international guarantee. To strike out Switzerland

from the book of independent nations would be a crime at which freemen all over the world would stand aghast. Now look at a map of Africa, and see what enormous extent of territory already belongs to England—most of it acquired by her since the last twenty years. The South African Republic and the Orange Free State are, in comparison with that territory, mere specks. They are surrounded by and englobed in those colossal English possessions. They constitute an African Switzerland. Shall free and powerful England be the means of annihilating them? It would be a dark and indelible blot upon her escutcheon; and all that can be done to hinder the perpetuation of so shameful a crime will be a service to right, to justice, and to England's own freedom and fame."

—The Zambesi Industrial Mission has purchased 50,000 acres with which to sustain a great evangelizing work.

ISLANDS OF THE SEA.

—We give the following extracts from a letter by a missionary's wife in Madagascar: "I have come to the capital to attend the first public Protestant service ever held in Madagascar in the French language. Two pastors of the Reformed Church of France, both truly earnest and consecrated men, reached Antananarivo three weeks ago. Their names are M. Lauga, of Rheims, and M. Krüger, of Paris, who is tutor at the training institution of the Paris Missionary Society. M. Krüger has been laid aside with fever, and it is M. Lauga who has arranged everything for this French service, which is to be held regularly every Sunday morning. There was a difficulty about hymns, no French hymn-books having yet arrived, and also about a choir to lead the singing. The hymns were taken from a solitary copy of the McAll hymnal which had found its way into

M. Lauga's box, and were printed on leaflets at the Friends' printing-press. M. Lauga had thought there would probably be only about a dozen worshippers, so that he was agreeably surprised to find some 25 Frenchmen, including M. Laroche, the Resident-General, and several staff officers, and one French woman, but for whose presence I should have found myself the only woman in the congregation. Six of the Frenchmen—officers, I think—were Roman Catholics, but had attended M. Lauga's services on board the vessel during his voyage out, and been so much interested that they took the first opportunity of coming again on land."—*London Christian*.


—It is said that the substitute for the marriage ring on the island of Aneityum, New Hebrides, was the "marriage rope," put round the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his nearest relative. The Rev. John Inglis, who began his work there in 1852, reported that there was not a widow on the island, nor any word in the language for widow. The law demanded that on the death of her husband the wife be strangled, and her body cast into the sea with his.

—A notable mark of progress has been made in the mission field occupied by Mr. Milne, in the New Hebrides. His Christian natives have undertaken to support their own native teachers. These number between 30 and 40. The full amount for their salaries for the past year has been provided on the several islands. The more populous and the richer have helped the less populous and the poorer. Having entered upon this path, they will, no doubt, do their best to pursue it. Should their example be followed by Mr. Michelsen's natives, who are understood to be in even better circumstances than those of Mr. Milne, a considerably less sum will be required to be remitted to the islands for the support of native teachers, and the way opened up for a larger support

being given to the Dayspring Fund.—*Christian Outlook*.

—Mrs. Hore, who visited New Guinea on the last voyage of the *John Williams*, thus describes the wedding of a native pastor in a letter to a friend in this country: "We brought the bride from Mangaia to be married to the son of a native pastor; she had never seen her intended. She is a very pleasing girl of about seventeen, and he is a nice youth. On her wedding day, which was the day after we landed her, she wore a white muslin dress, and her headgear was a wreath of artificial flowers, and yards upon yards of ribbon of all colors. They were much concerned because they could not get any mosquito netting for a veil. After the ceremony, which Mr. Pearse performed, they went to the father's house, where the feast was prepared. All the presents in print which the people had given her were tied together; no present was under 8 yards; they were tied at the corners, and came to over 100 yards, and the friends took hold, marching round the village, announcing the generosity of the people. Then the couple were seated in the garden, and the print wrapped round and round the two, and 6 shirts placed on the knees of the bridegroom. A hat was then placed on the ground, and money was thrown into it, 10s., £1, and £2 at a time, and at each fresh gift a man shouted out double the value, first giving an unearthly yell, I suppose to call attention. They really got a good bit. To wind up, they sang hymns and sacred songs for hours."

—The Roko of the district at Nabouwalu, Fiji, has lately erected at his own cost a large Wesleyan church. The size of this building is an indication of the congregations which now gather in once cannibal Fiji. It is 100 feet long by 70 feet wide. About 1000 people were present at the opening, and the services were prolonged throughout an entire week.



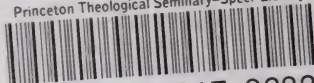
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